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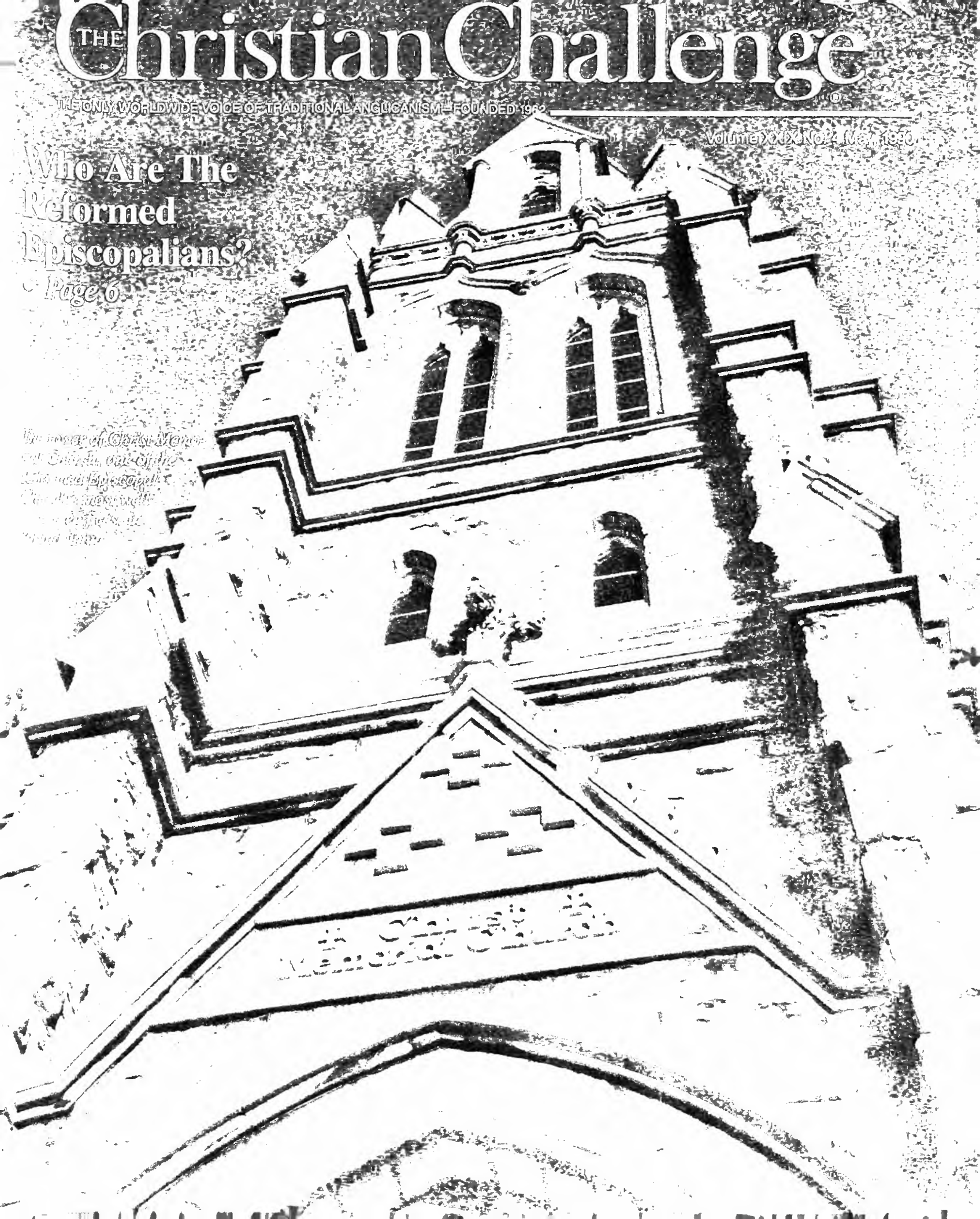
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Volume XXX, No. 4, May 1990

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Reformed
Episcopalians?
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In The First Place

A Message From Our President



The Rev. Dr. William Millsaps

What Ever Happened To Kingdomtide?

For 13 years, from 1968 to 1981, I exercised my vocation as an Anglican priest in a Methodist university. Courtesy was the norm, and many of the students of their school of theology showed great interest in our Anglican tradition. A number entered the Episcopal Church and were ordained as priests. Of course, all of us who have embraced the catholic faith as we received it from the Church of England and the Episcopal Church have recognized we were swimming against the tide.

At that same university during those years there was a succession of Roman Catholic chaplains, each of whom seemed to want to outdo his predecessor in being *avant-garde*. One was reputed to have had, at least on one occasion, a "drop-in communion" at a chapel in which Roman Catholic preconsecrated elements had been placed on one side, and the Methodist drop-in elements on the other. As I recall the story, the Roman Catholics were to proceed to a table on the right and the Methodists were to go left. The directions seemed consistent with the politics, although I am sure had the priest been of the Maryknoll order he would have demanded the left side.

Several of the parables of the kingdom are read on the Sundays after Trinity. There is a real opportunity to reflect in a way we do not in other seasons on what it means to pray as we do every day, "Thy Kingdom come. Thy will be done, on earth as it is in heaven."

During those turbulent years there were many experiments, liturgical and otherwise, which were precursors of our own bizarre day. At the same time I recall at least one experiment I heard about from my Methodist friends which they abandoned when their ecumenical partners showed little interest, though it might have proved helpful to us all. For a brief moment they called the season after Trinity Sunday "Kingdomtide." I found the title not only charming, but quite useful as a teaching device. A look at the traditional lectionary, as well as the lectionary in use in the Episcopal Church which is close to that of the Roman and Lutheran churches and several other bodies, illustrates that several of the parables of the kingdom are read on the Sundays after Trinity. There is a real opportunity to reflect in a way we do not in other seasons on what it means to pray as we do every day, "Thy Kingdom come. Thy will be done, on earth as it is in heaven." The phrase the "Kingdom of Heaven" is an integral part of our Lord's teaching. The fact of God's reign and our need to acknowledge His reign, to enter his kingdom, is insepa-

rable from the Gospel. John the Baptist cried out, "Repent, for the Kingdom of heaven is at hand." And after John had been put in prison our Lord proclaimed this message, but there is a difference. The difference is, as Origen wrote, that Jesus is in himself the Kingdom. This helps us to grow toward understanding both the present reality of the Kingdom and its future fulfillment. We do not build the Kingdom of God, but we are being built in it.

In the 19th century there emerged the heresy that we are "bringing in the Kingdom," even that we, in our progressive societal changes, are building a Kingdom in which there would be little need for God. Two world wars and the years afterwards should have knocked that one in a cocked hat, but there are some people who never learn. In P.T. Forsyth's words, they have desired, "A Kingdom of man with God to serve in it, rather than a Kingdom of God with man to serve in it."

As we hear the readings which tell of the Kingdom of God or allude to it we will do well to acknowledge our own pockets of resistance to God's reign while we pray "Thy Kingdom come. Thy will be done, on earth as it is in heaven." That is, thy kingdom come upon me and within me that I may, as Malcolm Muggeridge put it, taste "Eternity in Time." Carroll Simecox in *Living the Lord's Prayer* wrote:

When we pray 'thy kingdom come on earth' we pray that the day will come, and soon, when the few Christ-like things we do only now and then will be done by all people, at all times, as a matter of course. That is a mighty and formidable thing to pray for, more so a million times than the mere asking that God will move a mountain and drop it into a sea. This final triumph of the kingdom is "the divine event to which the whole creation moves" because God wills it. However far off it may seem, it is not far off when a single human being does a single thing to the glory of God rather than to the glory of his own self. For in the very moment of that very act, the cosmic consummation which seems so far off explodes, from the center of that deed, in all the power and glory of the kingdom: and in that moment, and on that spot, the kingdom—which is coming arrives.

Some years ago I asked one of my Methodist friends, "What ever happened to Kingdomtide?" He replied, "We dropped it. It just never caught on." If, as I suspect, it was being puffed by those who wanted to use it as a special season for pushing social change it is just as well. But if it meant listening with alert ears, emotions, intellect and will to the parables of the kingdom, seeking to place ourselves in greater obedience to God's rule, and thus "living the Lord's Prayer," then the lost season of Kingdomtide was a loss indeed. It had a ring to it. Perhaps we traditionalist Anglicans could give it a try.

Backtalk

Letters From Our Readers

"PROMISCOPHOBIA"

Having dismissed biblical teaching about homosexuality as mere "biblical fundamentalism," why can't Bishop Spong be equally cavalier toward biblical teaching on monogamy and fidelity? If the Bible is wrong on the one thing, why not the other?

Sexually promiscuous persons could be the next minority to be liberated from moralistic oppression. Some of the same arguments used for homosexuals could be used for promiscuous people: "God created me this way," or "I'm just an adulterer, not a murderer," or "What really counts is that my adultery is sincere." Anyone in opposition to this could be accused of "promiscophobia."

I think what really happened to make the Williams ordination a fiasco was a sudden drop in offerings in Newark and all over the Episcopal Church. This brought about a reaction in Bishop Spong and his critics that we call "mammonphobia."

Thomas Regnary
8101 West 64 St.

Merriam, Kansas 66202

Even though it dates us terribly, we can't resist saying right on! See our editorial page for some other guest viewpoints along the same lines. - Editor

REVISIONIST WISDOM?

Your news item in the March 1990 issue on the new hymnal of the Presbyterian Church leaves one lost in wonder at the revisionist wisdom reigning in (almost) all the churches. The news is provocative and disturbing. How can we have been so witless and benighted never to have seen till now how rankly offensive the hymn "Stand Up, Stand Up for Jesus" must be to the handicapped?

How frustrating—especially when it seemed our hymnals had been purged of all offensive materials—to find them already outmoded, still mired in antique (albeit unconscious) prejudices. Can such things be?

It would appear they can. One has only to peruse the index of Hymnal 1982 (as a random example) to find it positively pulling with hitherto unperceived but soon (no doubt) to be purged prejudice.

Having had one's eyes opened to the offense to the handicapped in "Stand Up, Stand up for Jesus," how can Hymnal 1982 have missed the equally offensive (though femininely revised) "Rise Up, Ye Saints of God"? How regrettable that no one foresaw what offense the deaf might take at the outrageously titled "Hark, a Thrilling Voice Is Calling" or "How Sweet the Name of Jesus Sounds." How naive to have ignored the pain of the mute at the blatant put-down in "Sing, My Tongue, the Glorious Battle" or "O For a Thousand Tongues to Sing!" Or how the blind might be hurt by "The People Who in

Darkness Walked." What outrage must the starving feel at "My God, Thy Table Now Is Spread" or the retarded at "Tis the Gift to be Simple." Dare one continue to affront the jobless with the snide "Come, Labor On, Who Dares Stand Idle?" I blush to think how we may have savaged the sensitivities of those unmasculine ones who can't carry a tune when we have sung, "O Zion, Tune Thy Voice." And what torments might the obese suffer as we proclaim, "There's a Wideness in God's Mercy"?

It is too shaming! But the price of fashion is eternal vigilance—and eternal revision. One only hopes, as the revisers plunge into their thankless task, that they are not themselves offended by hidden prejudice still rampant in the hymnal. One wonders—but then one is so naive—what sting the hymn "God Be in My Head" might inflict on those who have lost their heads.

As a token of my good will for the tireless labor of revisers, might I offer two suggestions? For those offended by the unique Lordship of Jesus—the convention of the Pennsylvania Diocese comes to mind—can we not alter the elitist "The Church's One Foundation Is Jesus Christ Her Lord" to something less exclusive? I think we can. In fact, the title suggests itself: "The Church Has No Foundation." (No change in meter or music needed.) And for those who find God-oriented worship offensive and prefer more of a community experience, why not adopt the soothingly ecumenical "We Gather Together to Gather Together"?

But why go on? No doubt other readers, wiser and more sensitive than I, will provide the voracious revisers with suggestions rich and rare.

The Rev. James M. Deschene, OSB
P.O. Box 1272
Pawtucket, Rhode Island 02860

THE PRINCE AND THE PRAYER BOOK

I feel that I must express to you my appreciation for the really splendid and extensive coverage which you have given in the March *CHRISTIAN CHALLENGE* to the spirited defence of the Prayer Book and the King James Bible by the Prince of Wales last December.

For all who were present at St. James Garlickhythe that day it was a most exhilarating and encouraging occasion. And the support you have given for the stand taken by His Royal Highness is a further source of encouragement.

The Rev David L. Scott
Editor, Faith and Heritage
(English Prayer Book Society)
8 Langwith Drive
Holbeach
Lincolnshire PE12 7HQ
England

Where will it all end? Every time I get a copy of *THE CHRISTIAN CHALLENGE* it's better than the last one! The March issue was particularly impressive. Thank you for producing such a fine publication.

Mrs. Sarah Forth
State College, Pennsylvania

EPISCOPAL SYNOD

"Sinking" ECUSA Can't Be Saved

Mrs. Blackburn and I rushed to sign the Declaration supporting ESA, hoping that at last some people with influence were willing to lead the traditionalist movement.

That hope has been destroyed by constant and repeated statements and actions (or lack of action) by ESA. The money [it] collected by "false hope" has been wasted. [ESA leaders] have crawled back into the protective shell of ECUSA, leaving the rest of us stranded. What a waste. Do they feel no shame? Don't [they] realize the [ESA has] acted exactly as the Brownings and the Spongs and said [it] would—that the ESA would do nothing? Now [ESA leaders] have chosen to collaborate with those who continue to destroy us. They cannot save the sinking ECUSA, and it isn't worth saving under its present autocratic control.

We no longer consider ourselves Episcopalians. We did not leave the church. It left us. It is no longer the church into which we were confirmed.

[ESA should have] the guts to get out and join forces with others to promote true Anglicanism. [That movement] flourishes; it lives.

Wallace M. Blackburn
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Sugarmill Woods
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A Defense Against "Chronological Snobbery"?

C.S. Lewis once confessed to the grave personal error of "chronological snobbery," which he described as "the uncritical acceptance of the intellectual climate common to our own age and the assumption that whatever has gone out of date is on that account discredited."

Lewis continues to say, "you must (first) find why it went out of date. Was it ever refuted (and if so by whom, where, and how conclusively) or did it merely die away as fashions do? If the latter, this tells us nothing about its truth or falsehood. From seeing this, one passes to the realization that our own age is also a 'period,' and certainly has, like all periods, its own characteristic illusions."

The existing schism in the Episcopal Church focused upon women's ordination, human sexuality and the exercise of consecrated authority seems to ineluctably demonstrate our own special brand of "chronological snobbery." The present obsession of many in our province, especially our current leadership, to advance assumptions derived from the intellectual climate common to our own degenerating culture without a sufficiently critical examination and patient effort to find a greater consensus should be a clear sign of our "chronological snobbery."

On what basis are we able to convince the majority of sacra-

mental Christians we have conclusively refuted (with a cross-section of the best theological minds) many of the generally accepted parts of our faith's long-standing tradition? How are we able to demonstrate or prove these new conclusions we so quickly adopt are not themselves "fashions of the moment?" How do we defend them as a newly-revealed truth given by the power of the Holy Spirit and not themselves destined to die early, since their introduction has been the cause of so much division and grief within Christ's Church?

"With God all things are possible." Yes, of course, but must not man be certain of God's will before he advances drastic revisions, deletions and additions to doctrines which have not only been defended, but passed down to us at great cost by our fathers? Surely if we are free from the arrogance of claiming an exclusive *gnosis*, we should want to be prudent and humble enough to have a strong consensus throughout the sacramental communions to assure us we have not become the victims and proponents of a merely "fashionable illusion of our period."

This, then, is the problem we face within the Episcopal Church.

I am not only ready to accept but will celebrate the elimination of such metaphors and similes as father, son, family, priests, children, king and all others God has used to reveal Himself and His essential nature to us in the past; but only when I am certain the substitutions have come from Him—and at His time.

When I returned to college, in my forties, during the 1960's, I felt compelled to exercise an open mind. I read and listened to the newly-discovered wisdom from such emerging gurus like the Chicago Seven, Malcolm X, Jane Fonda, John A.T. Robinson, Harvey Cox, Anthony Flew *et al*; and have recently heard the advice and counsel of Shirley McClain, Gloria Steinem, David Jenkins, John Spong, a score or more other bishops as well as other radical feminists and gay rights activists. However, instead of sensing a ring of truth, I only hear the screech of pop psychology and anti-Christian propaganda. Sadly, one also can hardly fail to hear echoes of the 17th-century antinomian Ranters. Maybe it is because I am (as I have been accused) an old anachronistic, intransigent, Anglo-Catholic. I continue to return to G.K. Chesterton, C.S. Lewis, Dorothy Sayers, Emily Gardiner Neal, Karl Rahner or even St. Paul and St. Jude to recover the stability of the faith I received in order to continue to be the evangelist I felt called to be.

Of course, I realize that it is not only the Episcopal Church which faces these trials. The secular and religious press clearly

Continued on Page 28

ATTENTION READERS

THE CHRISTIAN CHALLENGE is getting ready for the '90's! We are preparing to upgrade the systems and procedures at the magazine, and ask the understanding of TCC readers for a one-time schedule change. To allow us the time we need for the task before us, readers will be receiving a Summer issue—covering June, July and August—instead of two editions usually issued during this time, in June and July/August. However, a full Summer issue is planned, and we trust our upgrading efforts will result in a better magazine over the long term.

The Reformed Episcopalians:

Restoring Some Old Paths

Part I: Background To Evangelical Separation



The traditionalist Episcopal Synod of America at its formation assembly in Fort Worth last June, identified the Reformed Episcopal Church as one body with which it hoped to establish closer ties. And, there have been increasing contacts and interchanges between REC leaders and Continuing Church and traditional Episcopal leaders in recent years. But what is this Reformed Episcopal Church, now more than a century old? Dr. Allen Guelzo introduces the why and wherefore of the first division in American Anglicanism—one that took up as its purpose the preservation and continuation of the Episcopal Church as it originally existed in this country.

By The Very Rev. Allen C. Guelzo
Drexel Hill, Pennsylvania

WHEN PEOPLE DISCOVER that I am a Reformed Episcopalian, generally the next words out of their mouths are, "What is a Reformed Episcopalian?" The question is asked so spontaneously and frequently that I have long ago resigned myself to it, and in my naughtier moments, I am strongly tempted to ask whether people would like the answer in one large dose or in a series of cassettes, videos or long-playing records. But in more serious moments (and I do have a few), I have had to recognize that few Americans are equipped to recognize anything but the most generic of Christian labels—Episcopal, Presbyterian, Methodist, (Roman) Catholic, Baptist. For me to describe myself as a specialty item (a "Reformed Episcopalian") must unavoidably provoke that familiar puzzled inquiry.

But even among Episcopalians, I often find the same puzzlement, and one can almost hear them thinking, "'Reformed' we know, and 'Episcopal' we know, but what is this 'Reformed Episcopal'?" I have noticed, however, that something in the way Episcopalians ask that question has changed in the past ten years—there is no less puzzlement, perhaps, but certainly a new edge of curiosity, as the continuing controversies and disarray of the Episcopal Church and Anglican Communion have driven many church people to rummage through their Episcopal past to see if any alternatives have existed, or can exist, apart from the answers offered by the modern (and theologically "liberal") Anglican hierarchy. And that rummaging has often brought them to the peculiar phenomenon of the Reformed Episcopal Church.

What, then, is a Reformed Episcopalian? One quick answer to that question is to say that we are simply Evangelical Anglicans, not terribly dissimilar in principles or practice to Evangelical Anglicans in almost every province of the Anglican

Communion, from the Diocese of Sydney to Latimer House, Oxford. And so, in keeping with that definition, we would say that we are a people who are deeply concerned with promoting a high view of the supremacy of Scripture, a powerful conviction about the need of every person for repentance and new birth in Jesus Christ, and with the preaching of the Gospel as the principal (but by no means the only) means of grace. Of course, in some sense, this is what every Anglican at least professes to believe; what sets the Evangelical apart from the others is the prominence of place he gives to these things. And that makes us bold enough, not only to remind other traditions within Anglicanism that they have no monopoly on the title *Anglican*, but to claim that as Evangelicals, we are loyal to Anglican Christianity in its best and purest forms.

But Evangelical as we may be, questions persist about whether the Reformed Episcopalians really can be called Anglicans. For the fact is that Reformed Episcopalians represent a separation from the body of official Anglicanism, and we remain invisible in the eyes of Canterbury. So, to answer fully the question, "What is a Reformed Episcopalian?" I must turn to history—not just because I am, by training, a historian, but because, for one thing, Reformed Episcopalians have always been acutely conscious of their history, and almost invariably explain themselves in those terms. This is not to say that we have always interpreted that history correctly. But sure enough, it is almost impossible to pick up any piece of Reformed Episcopal literature published in this century which does not begin, "In 1873 . . ." Even the preface to the Reformed Episcopal revision of *The Book of Common Prayer* explains the church and its Prayer Book almost purely in historical terms.

We also turn to the past for an explanation because our history, which is so critical to our own self-understanding, has been in large measure forgotten by U.S. Episcopalians, for whom the 19th century Oxford (or Tractarian) Movement became not only *normative*—in the sense that Episcopal practice since 1873 has really consisted of variations on the movement's themes, rather than conscious alternatives to it—but also virtually *exclusive*—in the sense that the history of the Episcopal Church in the 19th century eventually began to be written in the light of the Oxford Movement's effects in America.

SO WE BEGIN WITH HISTORY, and in this case, the history of American Episcopalianism as it was in the middle of the last century—let us say, at the year 1845.

Most of us, I expect, are more or less familiar with that peculiar hagiography which finds the origins of the Episcopal Church in the late 18th-century Connecticut episcopate of Samuel Seabury. Nothing, ironically, could have been further from the perceptions of the Episcopalians of 1845, to whom Seabury was relatively unknown. If 19th-century Episcopalians were likely to regard anyone as the fountain of American episcopacy, it would have been William White, the genial latitudinarian Bishop of Pennsylvania, whose political and literary influence (since his work on the Catechism and his "Charges" continued to be reprinted deep into the next century in America) far outweighed the relatively brief episcopate of Seabury in Connecticut.

But even then few Episcopalians in 1845 would have been inclined to look on White as an effective model for their church. The church under White grew hardly at all for its first 20 years after 1789. Instead, it threatened to petrify into a private chaplaincy for a handful of old Tory families. The real models of

To step into the American Church of 1845 would land us in a very different church from the one to which we are accustomed.

Episcopal Church leadership—the men who led the church into one of the most remarkable explosions of growth in Anglican history—were the High Church Bishop of New York, John Henry Hobart, and the Evangelical Bishop of New England, Alexander Viets Griswold, both of whom were consecrated on the same day in 1811. It is from these two ferociously energetic churchmen that American Episcopalianism as it was then really sprang, and different as they were in churchmanship and temperament, these two men gave the American Church the character it assumed in the 19th century.

Unquestionably, the stronger partner in this duet was Griswold. The founder of four dioceses, and the hidden hand behind two seminaries and a dozen Evangelical bishops, Griswold brought to the Episcopal Church the style and spirit of the great Evangelical Revival in the Church of England—of Wilberforce, of Simeon, and of Newton. To step into the American Church of 1845, then, would land us in a very different church from the one to which we are accustomed. Under the



Dean Guelzo received his Master of Divinity degree from the Theological Seminary of the Reformed Episcopal Church in Philadelphia, and earned his Ph.D. from the University of Pennsylvania. The editor of *Making God's Word Plain and Ambitious to be Well-Pleasing*, and the author of *Edwards on the Will: A Century of American Theological Debate, 1750-1850*, he is Academic Dean and Professor of Church History at Reformed Episcopal Seminary and lectures in American history at Drexel University. He is now completing a history of the Reformed Episcopal Church. Also a director of the Foundation for Christian Theology, sponsor of **THE CHRISTIAN CHALLENGE**, he is married and the father of three children.

In
memory of
**George David
Cummins.**
Founder and First President
Bishop of the Reformed
Episcopal Church,
First Pastor of this
Congregation.
Born Dec 11th 1802
Died June 26th 1872



THE REC'S FOUNDER, Bishop George David Cummins, is memorialized in a bust which stands in New York City's First Reformed Episcopal Church.

influence of Griswold and his highly-talented colleagues, the Episcopal Church was almost one great black-gown parish, staffed in large areas by self-consciously Protestant Evangelicals who celebrated Communion at the north end of (as Bishop McIlvaine put it) "an honest wooden table with four legs," and who practiced ecumenical and eucharistic interchange with a broad spectrum of Protestant Evangelical churches.

By the General Convention of 1844, Evangelicals accounted for as much as one-half (or, if we believe McIlvaine's account, two-thirds) of the clergy. And though Hobart and the High Churchmen constituted a solid and well-entrenched opposition, even Hobart administered Confirmation in a black gown and spoke of the Eucharist in shockingly memorialistic terms. Taken as a whole, Evangelicals and High Churchmen were separated not so much by theology as by style, and on those terms, there was no reason why accommodation, or at least toleration, could not have been the pattern of American churchmanship, and why the Episcopal Church could not have emerged as the dominant religious body in American life.

BUT THE OXFORD MOVEMENT and its American disciples swept away this state of affairs, and changed Episcopalianism in three basic ways:

1) *Ideologically*: The Oxford Movement, with its "Romantic" devotion to catholic order and tradition, appealed deeply to a strain of anti-democratic alienation in American life. (Remember that the 1840's were the heyday of unshirted Jacksonian

Democracy.) The old Federalist elites who looked back on Andrew Jackson and his unwashed hordes as the Anti-Christ (and especially in its "ritualistic" aspect) a way of giving visible form to their disenchantment with what the American Republic was becoming. Therefore, instead of Episcopalians emerging as the pre-eminent main-stream American Church, they veered off into becoming a sort of Victorian religious counter-culture, at odds with most every-thing that American Evangelicalism then represented in American life.

2) *Tactically*: The Anglo-Catholics very quickly became pre-dominant in the most important of the three then-existing Episcopal seminaries—General Theological in New York City—and built another entirely on their own principles, Nashotah House in Wisconsin. As a result, Anglo-Catholics came to be represented by at least half the new ordinands in the church at a time when, in numerical terms, Anglo-Catholicism was still a relatively small party within it.

3) *Politically*: Anglo-Catholicism in America was not always, as it had sometimes been in England, a quiet donnish affair of worker-priests and scholars. Anglo-Catholicism produced some notable and saintly churchmen, whose dedication to apostolic truth and order offered an important restraint to the tendency of Episcopal Evangelicals to fade into the background of all the other Evangelical sects in America, or to lapse into a minimalistic low-church/no-church brand of pietism. And whatever quarrels we may have with Anglo-Catholic sacramental theology, it certainly brought home to many lay folk, who had only heard a historical Jesus discussed from the pulpit in the remotest terms, a terrifying but thrilling sense of the nearness and reality of our Lord's presence with his people.

But American Anglo-Catholicism also had its weaknesses, and at its worst it could, and did (in my view) degenerate into a party platform from which young ecclesiastical elitists could thumb their noses at their Evangelical counterparts, or spurn the base Congregational or Presbyterian rungs by which they had ascended to the heights of **The Ritual Reason Why**. One could find in American Anglo-Catholicism an aggressiveness, almost more appropriate to the Kensitites, which manifested itself in a number of unpleasant ways—in seminarians who were given to infiltrating Evangelical parishes as curates and diverting worship to "higher" ends, or by provoking Evangelical parsons with one-sided definitions of Prayer Book terminology, and by promoting ecclesiastical trials of Evangelicals for canonical offenses. (An example: the notorious 1869 trial by Bishop Horatio Potter of Stephen Tyng Jr. of Holy Trinity Church, New York City, for the crime of preaching in a Methodist church in New Brunswick, New Jersey!)

Such an offense as Tyng's would probably have passed unnoticed in most English dioceses at the time, and almost all of them now; and Tyng's subsequent trial and reprimand marked an unprecedented turn in the interpretation of the church's exclusionary canon. But Americans have always had a habit of exaggerating the ideas they import from abroad, and Anglo-Catholicism enjoyed no exemption from that. In Great Britain, Anglo-Catholicism was really a movement for martyrs, like Mackonochie, who actually suffered for their principles. In America, however, martyrdom fell to the Evangelicals, like Tyng. And no wonder: Tyng was, after all, the grandson of Alexander Viets Griswold.

The Evangelicals recoiled from all this, for they were, by and large, men who had made their peace with the spirit of American democracy, and they frankly resented the Anglo-Catholics

The Oxford Movement having profoundly altered the character of the American Church, one bishop decided that the only alternative to the complete suffocation of Evangelical Anglicanism in America was the organization of a new Episcopal Church. The occasion of his decision came in October, 1873.

as cultural Tories. Especially, the Evangelicals criticized the ritualistic innovations of the Anglo-Catholics, their one-way anti-Protestant interpretation of the Prayer Book, and their opposition (based on the assertion of an exclusive apostolic succession in episcopal orders) to ecumenical bilateralism. At almost every General Convention from 1853 until 1871, Evangelicals demanded a hearing for their grievances: in 1853, it took the form of the Muhlenberg Memorial on ecumenicity; in 1868, it was the proposals to allow liberty in the use of the words on "regeneration" in baptism; in 1871, it was the ill-starred ritual uniformity canon. But the Evangelicals were plagued by dissension and poor leadership; and what was more, the House of Bishops remained the preserve of the old High Church party, who looked with equal distaste on Anglo-Catholic ritual innovation and Evangelical proposals (in reaction to the Anglo-Catholics) to tamper with the text of the Prayer Book. So, the demands for redress went unheeded. And while all around them they saw what they could only call the perversion of everything they held dear, the Evangelicals were told by the House of Bishops that any steps they took for relief would be punished—as perversions.

And so they began to leave, one by one. No one has ever sat down to calculate how many Evangelicals deserted the Protestant Episcopal Church in the 1860's, but it is significant that four of the most important figures in the founding of the Reformed Episcopal Church had already left the Episcopal Church from between two and four years previously. Others, at the urging of the six major Evangelical bishops (Eastburn, McIlvaine, Johns, Stevens, and the two Lees) struggled to hang on, only to be deposed or retire.

Finally, at what was really the last gasp of the old Episcopal Evangelicalism, one bishop—George David Cummins of Kentucky—decided that the only alternative to the complete suffocation of Evangelical Anglicanism in America was the organization of a new Episcopal Church. The occasion of his decision came in October, 1873, when, as one of the participants (along with the Dean of Canterbury, appearing as representative of his Archbishop) in the worldwide convention of the Evangelical Alliance in New York City, he presided at an inter-church Communion at the Fifth Avenue Presbyterian Church. He awoke to find in the New York newspapers attacks on his integrity and threats of trial and deposition for having violated the canons. This, for Cummins, was the straw laid on top of a great deal of grief he had endured over ritualism in Kentucky. On November 10, he resigned his bishopric with the announced intention of "transferring" his episcopate to "another sphere," and on December 2, presided at the organization of the Reformed Episcopal Church. Twenty-eight years had passed since 1845, and Cummins had as fellow-founders of the new church only six clergymen and 20 laymen.

In the concluding section of his essay, Dr. Guelzo discusses the formation and faith of the Reformed Episcopal Church and its place in the future of authentic Anglicanism.

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Focus

Presiding Bishop Found Criticism Of Spong Difficult

Despite the fact that he and his Council of Advice "disassociated" themselves from Bishop John Spong's ordination of an openly gay man, Episcopal Church Presiding Bishop Edmond Browning says it has not been easy for him to criticize Spong because he (Browning) himself believes homosexual practice should not be a bar to the priesthood.

As earlier reported, Browning, while he was still Bishop of Hawaii, joined what now number some 40 other bishops, including Spong, in signing a statement dissenting from a 1979 national church resolution that declares it "inappropriate" to ordain active homosexuals.

While attending the Diocese of Colorado's annual convention recently, he told reporters that, while he disagrees with the ban, as presiding bishop he is charged with upholding General Convention resolutions.

"I've had to wrestle [with] how I could issue this [recent] statement having signed the statement [of dissent] in 1979," Browning was quoted as saying by *Religious News Service*.

Though a number of open homosexuals have been ordained in ECUSA over the last decade despite existing prohibitions, the Williams ordination was the most publicized one to date, and Browning admitted that "a deep, deep polarization... has been caused in this church by the event in Newark." It is his hope, he said, "that in being very clear about where the church is at this particular time in history, reiterating the [convention resolution] that came out in 1979... we can hopefully move on, wrestling with the issues in an unpolarized situation.

"What really saddens me is, I really do believe that we were making serious headway in terms of coming to better understandings of the sexuality issues that confront the church and society as well," Browning continued. "At least we were not afraid to discuss them. I don't know how far this has been set back." His fears are seemingly not shared by the man who is spearheading the national church's study of homosexuality through the Commission on Health and Human Affairs, Bishop George Hunt of Rhode Island, who, as we reported in the last issue, said he did *not* believe the Newark incident would impact significantly on the commission's probe.

In any event, despite his personal feelings on the matter, Browning reportedly admitted that "it's very evident that this church is not prepared to ordain" practicing homosexuals.

Spong: A "Racist, Sexist, Homophobe"?

Meanwhile, the other man at the center of the Newark controversy, gay priest J. Robert Williams, called Bishop

Spong "a racist, a sexist and a homophobe" during an appearance on the Donahue TV talk show February 20.

Williams—who just weeks after his ordination was ousted from his diocesan ministry and inhibited from priestly functions by Spong for making disparaging remarks about monogamy, celibacy and even Mother Teresa—reiterated his charge that Spong had betrayed him. Spong, though a radical progressive himself who was prepared to endorse committed, monogamous, homosexual relationships, was not prepared to endorse multiple sexual partners. Since he thought Williams shared his views about monogamy, Spong has counter-charged that Williams betrayed him.

Williams claims that Spong has a pattern of "jumping on the liberal bandwagon" and making "impeccable statements" in public while failing in private to resolve his racism, sexism and homophobia.

Executive Council Expresses Regret, But Dismisses "Judicial Remedies"

The Episcopal Church's Executive Council struggled during its meeting in March to come up with its own statement on the Newark fiasco, finally deciding on one which "shares and regrets the pain, division, confusion and polarity" prompted by the Williams ordination but asserts that they won't be solved "by resorting to judicial remedies."

The latter is evidently aimed at deterring any attempts to bring Spong to trial, an idea which had earlier been shelved by conservative bishops due to the extreme difficulty involved in meeting canonical requirements for the procedure. (However, word at press time was that such an effort had been undertaken in another quarter, and the filing of a presentment against Spong would be forthcoming shortly.)

An earlier proposal from an ad hoc committee of the council which considered a resolution introduced by the Rev. Barnum McCarty of Jacksonville, Florida, caused almost two hours of debate when the committee emerged with a resolution commending the February 20 statement of the presiding bishop and Council of Advice, said *Episcopal News Service*. Many Executive Council members reportedly expressed a deep frustration with the ordination and a strong desire for some kind of action. Some said the issue rightly belongs in the House of Bishops but others disagreed, saying the church expected the Council to say something. "How do we tell Jack Spong he was wrong but at the same time avoid the appearance of being judgmental toward the gay community?" asked one member.

The next day, the Council accepted a fresh statement presented by its newest member, the Rev. Randy Dales of New Hampshire. In addition to expressing regret over the Newark incident, the statement expresses appreciation for "the pastoral leadership" of the presiding bishop, and hope that "the church will in no way see this event as justification for the exclusion of anyone from our fellowship."

However, when the Council added wording commending (apparently in accordance with the earlier proposal) the statement of the presiding bishop and Council of Advice to the church "for study and reflection," several members objected and announced their intentions to vote against the statement. "I don't think we as a church have a right to disassociate ourselves from anyone, including Bishop Spong," asserted Ann Fontaine of Wyoming.



Archbishop Runcie

Runcie Announces Retirement

The Archbishop of Canterbury, Dr. Robert Runcie, has announced that he will retire next January 31.

Runcie made the announcement at a morning service at Canterbury Cathedral marking the 10th anniversary of his enthronement. According to an *Associated Press* story in *The New York Times*, Runcie has offered his resignation to Queen Elizabeth in her role as supreme governor of the Church of England.

The C of E requires its bishops to retire at age 70, though Runcie will be stepping down eight months before his 70th birthday on October 2, 1991. Among other things, his exit will come shortly after a new General Synod is elected for a five-year term, and well before the Synod's final decision on whether or not to permit women priests.

The story said it is widely believed that Prime Minister Margaret Thatcher, who will play the most key role in the appointment of a successor, will select someone whose social and economic views are more in line with her own. Runcie has often spoken against the policies of the governing Conservative Party.

Bishop Of London Also To Retire Next Year

At press time, it was learned that—following on the heels of news of the Archbishop of Canterbury's retirement next January—the Bishop of London has also announced his retirement date next year.

Unlike Dr. Runcie, who is retiring eight months before his 70th birthday, the Rt. Rev. Graham Leonard will

retire on the date of his 70th birthday May 8, 1991, according to a spokesman in the bishop's office. Age 70 is the canonical age of retirement for bishops and other clergy in the Church of England.

The departure of both Leonard and Runcie will mean that at least two, and possibly all three of the Church of England's most important jobs (if the Archbishop of York, Dr. John Habgood, was named to Canterbury), will need to be filled within a year.

The bishop's spokesman said Leonard's announcement was made a year in advance so as to allow due time for the process of selecting a successor. It also allows the Canterbury seat to be filled before that of London. *The Independent* contended that Leonard's announcement was made as soon as decently possible after Dr. Runcie said he would be going. The Crown Appointments Commission, which selects the two bishopric candidates from whom the Prime Minister makes a choice, must have part of its membership renewed after the autumn General Synod elections. By the timing of his announcement, asserted the newspaper, Leonard had ensured that the people would have at least some role in choosing replacements for Canterbury and London.

The London diocese has been the foremost stronghold of resistance against women's ordination—though it is unclear at this stage whether Leonard will be or can be succeeded by a similarly minded man.

Meanwhile, the search for a new Archbishop of Canterbury was already well underway at press time, with *Church Times* noting that Archbishop Robert Eames of Armagh and All Ireland was being mentioned again as a likely choice.



Bishop Leonard

Polish National Catholic Church Grants Intercommunion Status To Former Episcopal Parish

At deadline for this issue, it was learned that the clergy and parish of St. Mark's, Denver, a former Episcopal parish, had been accepted as a congregation in intercommunion with the Polish National Catholic Church in the U.S.

The PNCC is one of several churches here and overseas which are part of the Old Catholic Union of Utrecht which is officially in communion with the Church of England and other Anglicans worldwide, although the PNCC itself broke communion with the Episcopal Church and the Anglican Church of Canada when they began to ordain women priests.

Word that the petition by St. Mark's had been accepted came from PNCC Prime Bishop John Swantek. The parish clergy, the Rev. Messrs. John Connely and Dallas Mustoe, were due to be conditionally re-ordained at St. Stanislaus' Cathedral in Scranton, Pennsylvania April 5. Among other things, the agreement with the PNCC allows the parish continued use of the 1928 prayer book.

In a recent letter announcing the new development, Connely said that "Our former affiliation, the Episcopal Church (ECUSA), discarded the [old] prayer book, the Apostolic ministry, and much of its membership, in the interests of setting forth a new ideology. The new ideology has everywhere replaced the traditional regard for God's true and lively Word and the right administration of His holy Sacraments."

But, in seeking avenues by which to re-enter the communion of the larger Church, leaders of the parish evidently rejected the Continuing Church for reasons of recognition and the traditionalist Episcopal Synod of America because, as presently led and constituted, it offered no help to a parish in the situation of St. Mark's.

"Many bishops have very little recognition and are in communion with a very few and their confirmations would have little acceptance," Fr. Connely wrote in a report to the vestry last December. "The bishops of the Episcopal Church are in communion with few of the Christian churches around the world. . . . The best bishops. . . must carefully avoid being inhibited or deposed. They unfortunately are in a position, in the Episcopal Church, to be deposed from the ministry if they cross into the Colorado Diocese to confirm. Colorado's Bishop Frey has denied permission to Bishops Pope and Davies to confirm at St. Mark's. We do not need to give ECUSA a chance to ruin one of our few good bishops the instant he confirms in our parish. . . ."

"I believe it is time our isolation comes to an end," Connely wrote in December. "We need the protection and oversight and discipline of a good bishop in undisputed Apostolic orders whose sacramental ministrations are valid and universally recognized. We are guaranteed, in the canons of the PNCC . . . the safe and continued title to our property and the use of the [1928 prayer book]. We have here the means to certainly provide confirmation for our members. We have here the key to restore our parish to full intercommunion with the See of Canterbury and the Church of England. Bishop Graham Leonard of London and the bishops of the Episcopal Synod, including [Donald] Davies, [Clarence] Pope and [Edward] MacBurney, have

made it clear the PNCC with its excellent connections to Canterbury and Utrecht, is vital to the restoration of the American Church."

With the new PNCC relationship, Connely wrote in the recent letter, "We are now joined to the Universal Church by common Faith and by having a valid bishop in unquestioned Apostolic Orders whose church of 260,000 members in America is in full intercommunion with the Church of England, the European Old Catholics, and is near agreement with the Eastern Orthodox on conditions of intercommunion. . . . The sacraments we administer will be regarded as valid throughout Christendom. . . ." Bishop Swantek is due to administer confirmation at St. Mark's soon, he said.

Heat Rises As Michigan Diocese Takes Up Issues Of Homosexuality And Christ As Only Savior

The Detroit church forum on same-sex unions which catapulted gay priest Robert Williams' into controversy has also thrown the Episcopal Diocese of Michigan into turmoil over the issue of homosexuality.

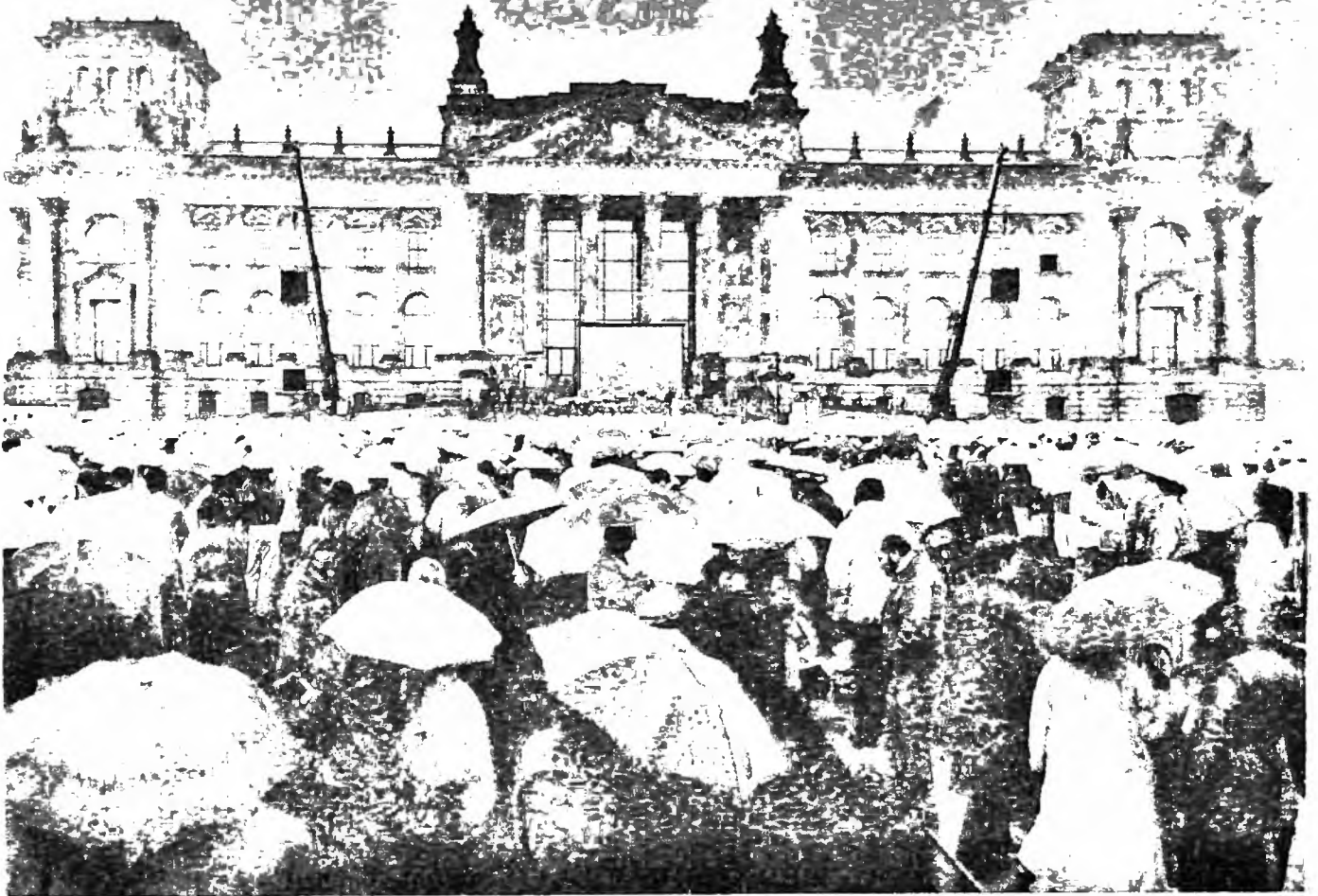
Episcopal News Service reports that the diocese's annual convention was marked by heated debate on that topic, as well as—in a seeming replay of the Pennsylvania convention—on a resolution proclaiming Jesus Christ as the only way to salvation.

Though Bishop Stewart Wood of Michigan has said he himself has privately given "thanks" to God for the witness of faithful homosexual couples, he reportedly made an emotional plea at the convention to those priests of the diocese who had been "blessing" same-sex relationships to discontinue the practice until the diocese can clarify its position on the matter.

Angry response, including threats from some conservatives that they would withhold financial support from the diocese, had followed on the heels of the January 13 symposium that brought the homosexuality dispute to prominence in the jurisdiction. At that meeting—sponsored by Detroit's parish of St. Matthew and St. Joseph, Integrity Detroit and two diocesan organizations—some 40 persons heard not only Fr. Williams' disparaging views on monogamy, celibacy and Mother Teresa, but such presentations as those from the Rev. Zalmon Sherwood, a gay Episcopal priest of St. Paul's Church in Jackson, Michigan, who told the group he has "blessed" a number of same-sex couples, usually according to rites he or they have composed. Primarily for legal reasons, apparently, Sherwood distinguishes this "blessing" ceremony from a marriage. According to a *Detroit Free Press* report, Sherwood does not require the couples he unites to give up other sexual partners.

Wood reportedly said that, until the forum, he was unaware of the activities of Sherwood—who himself is said to be in a gay relationship which, however, has never itself been "blessed." Meanwhile, an attempt by some angry parishioners to challenge Sherwood's tenure as priest-in-charge at St. Paul's fell short when the vestry declined to take action, reports *ENS*.

In a statement printed in the diocesan publication, *The Record*, Bishop Wood affirmed "the understanding of



LANDMARK ADDRESS—Evangelist Billy Graham spoke on a cold, rainy afternoon in March to 15,000 East and West Germans on John 3:16 ("For God so loved the world"), from the steps of the pre-Nazi-era Reichstag Parliament Building just a few hundred yards from the recently opened Brandenburg Gate. The one-day rally known as Berlin 90 was organized by East and West German church leaders anxious to remind their people that at the core of recent reform developments was the hand of God. As the Berlin Wall continues to come down, Graham warned in his message that the problems facing our world are not economic or political alone, but also moral and spiritual. "There is no hope for the future of Europe, America or any other part of the world outside the Gospel of Christ; only God can bring true and lasting peace," he said.

Christian marriage contained within the prayer book and constitution and canons of our church." But he also pointed out that the 1988 General Convention "encouraged the church to listen to its gay and lesbian members share their stories and thereby come to appreciate in new ways what it is like for them to seek to be faithful. The hostility homosexual persons experience in the world makes it all the more important for them to have the opportunity to speak and be heard within the church of which they are members."

Wood said he had "never been asked to officiate or be present at a service in which two homosexual persons have committed themselves to each other and have sought the blessing of the church upon their union. . . I have however known homosexual persons who have lived together in a fidelity to one another and a commitment to the Church that is a powerful witness to all who know them of the unity God seeks with our human community. I give thanks to God for their witness, but I acknowledge the inadequacy I feel in responding. This is new territory to me. The spontaneous blessings to which I have given expression have been private acknowledgements of the gift such persons have been to the Church, to me and to each other."

But Bishop Wood, in calling for an end to blessing same-

sex relationships, reminded at the convention that such a practice still "is clearly outside the norm of this church." However, he said he wants to avoid cutting off dialogue on the matter. "I hope you will trust me," Wood said, "to work with all of our clergy to fashion a ministry that honors the church's historical understandings of Christian marriage, monogamy, chastity and fidelity, and provides a pastoral and liturgical ministry to homosexual persons."

Although the bishop's address was greeted with a standing ovation, some members of the convention felt that the bishop's request did not go far enough, while others charged that it was an assault on gay and lesbian members of the church, said *ENS*.

"The bishop has chosen to assume the role of the healer, a reconciler, a bridge builder. But he has abdicated his role as a prophet," charged Fr. Sherwood. "In asking me and other clergy to stop blessing same-sex unions, he has rendered countless lesbian and gay people in this diocese invisible."

Sherwood, who *Religious News Service* said remained seated with his head bowed and cradled in his hands during the standing ovation for Wood, said "I couldn't stand for that [speech]. How could I stand when he's just crippled an

Continued on Page 14, right column

Traditional Episcopalians Call "Summit Meeting" In September

A conference of organizations and leaders among Episcopal Church traditionalists is slated September 28-30 in Washington, D.C.

The leadership conference, which is expected to draw participation from England, Canada, and Australia as well as the U.S., is being sponsored by the Prayer Book Society, a long-standing group based in Louisville, Kentucky, which says it is the largest lay organization within the Episcopal Church. The Hyatt Regency on Capitol Hill has been chosen as official headquarters for the meeting.

According to a Society release, the theme of the conference is "A Decade of Decency, A Time for Traditionalists, A Change in the Church."

"Episcopalians overseas, as well as those here in the United States, are facing a climactic struggle to reclaim the authentic Gospel of our Church," explained the Rev. Jerome Politzer, Society president. "Some members of the church leadership have lost their moral compass, and have sent the Church reeling into troubled waters. That lay Episcopalians everywhere are upset and deeply concerned about the future of the church is best illustrated by the huge loss of membership [over one million in the last 20 years]," Politzer continued. "A rising demand for immediate change has prompted us to call a leadership conference in Washington to develop a meaningful strategy through which to oppose current assaults on the traditional faith."

Society Executive Director John Ott told TCC that the conference is not meant to be a parallel to the synod of traditionalists in Fort Worth last year, when the Episcopal Synod of America (ESA) was formed. Rather, he said, the Washington meeting will offer an opportunity for conservative and traditionalist groups in the church to forge a coalition on issues of common concern. In addition to Society members, participants in the conference are expected to include adherents of the ESA and Episcopalians United, among other groups. Though diverse in some respects, Ott said "We recognize the needs of these different groups to come together under one umbrella."

Politzer says the conference will be geared to action sessions rather than to speeches. "We all understand and recognize the problems," he said. "We've had enough rhetoric. We're developing a program for Washington that will mandate strong and effective action. We expect to gather about us some of the best minds available within the traditionalist movement, and together with the other concerned Episcopalian organizations and lay members, develop a winning strategy for the foreseeable future."

The conference will offer an "open meeting" approach, which will allow all Episcopalians the opportunity to participate. The attendees will be encouraged to share their views, and given the time during the focus sessions to do so. A 1928 prayer book service is planned in conjunction with the gathering.

important part of my ministry?" Nevertheless, Sherwood said he "will obey Bishop Wood because I believe he is at least committed to moving the diocese toward justice and inclusivity."

However, the Rev. Keith Boyles of Lincoln Park said during a later floor debate on the bishop's address that he would continue to bless same-sex relationships.

The Rev. Richard Kim of St. John's Detroit, who earlier termed any church promotion of gay marriages to be unscriptural "madness," is one who felt that Wood had not gone far enough. "I know we have to find new ways to minister, but we cannot rewrite the Bible," he said.

Prior to the convention, a group of 11 priests asked Wood to uphold the 1979 General Convention resolution declaring it "inappropriate" to ordain practicing homosexuals, while another group of 32 priests wrote Wood to ask that he resist pressure to discipline priests who openly discuss their sexuality.

The Rev. Charles Lynch of Resurrection, Clarkston, one of several priests in the diocese who are aligned with the traditionalist Episcopal Synod of America (ESA), told TCC that he and other traditionalist clergy in the jurisdiction had planned further action if the blessing of same-sex couples was left unchecked, but are satisfied for the time being with Bishop Wood's handling of the matter. However, he noted that the bishop "said very little, and was not strong enough" about the homosexuality issue, though he said he was "astounded at the amount of verbal abuse he took from the gays. I felt sorry for him."

He said he and likeminded clergy are planning sort of a counterpoint to the Detroit symposium focusing on the church's traditional stand on homosexual practice, on healing for gays, and so forth. The early May gathering scheduled at St. Andrew's, Livonia, will include, among others, speakers from Trinity Episcopal School for Ministry and the Regeneration ministry to homosexuals (featured in our last issue).

In other action, the Michigan convention did a re-run of the Pennsylvania convention in the matter of a proposed resolution which stated that "Jesus is the Christ, the only name given under heaven by which we may be saved." Proposed by Fr. Kim in an attempt to call attention to the Decade of Evangelism, it prompted some delegates to argue that the resolution unnecessarily demeaned other religious traditions.

"It is divisive and demeaning to people whose faith in God is as strong as ours though it is differently defined," said the Rev. Anne Garrison, an assistant to Bishop Wood. The Rev. Gregory Wilson-Youngchild of Port Huron said he opposed the resolution because it "presumes to define the ways in which God is able to work."

However, Patricia Dieneen of Flushing said that defeat of the resolution would be perceived as saying that "it does not matter which savior you choose in a Decade of Evangelism."

After much debate over the resolution, the convention accepted a substitute offered by the Rev. Harvey Guthrie, rector of St. Andrew's Church in Ann Arbor, in which it agreed to recommit itself to "proclaim by word and example the Good News of God in Christ; seeking and serving Christ in all persons, loving our neighbors as ourselves; striving for justice and peace among all people, and respecting the dignity of every human being."

EU Releases Results Of Poll On Homosexual Unions And Ordinands, Inclusive Language, Christ As Only Savior

The vast majority of Episcopalians do not support inclusive language for the Deity, the ordination of practicing homosexuals, or church blessing of same-sex or unmarried heterosexual couples, according to a poll recently conducted by a conservative group within the Episcopal Church.

The year-long, nationwide poll, sponsored by Episcopalians United for Revelation, Renewal, and Reformation, surveyed the opinions of 5,546 Episcopalians on inclusive language worship, homosexuality, evangelism and the salvific nature of Christ. Release of the poll's findings came at about the same time as the report of a Gallup poll of Episcopalians commissioned by the national church. The two surveys, though they covered some of the same issues, were far from identical in the questions they posed, so are not directly comparable. But, speaking generally, the Episcopalians United poll seems to suggest that Episcopalians are more conservative and traditional on some issues than the results of the Gallup poll indicated.

Specific results of the EU poll are as follows:

1. The ordination of avowed practicing homosexuals: Strongly Oppose (71%); Oppose (18%); Support (5%); Strongly Support (3%); Don't Know/Care or No Response (3%);
2. The use of inclusive language in worship to change the teaching of the person of God from our Father to many female images: Oppose Strongly (66%); Oppose (22%); Support (4%); Support Strongly (5%); Don't Know/Care or No Response (4%);
3. The blessing of homosexual marriages: Oppose Strongly (72%); Oppose (16%); Support (5%); Support Strongly (3%); Don't Know/Care or No Response (4%);
4. Changing the statement, "Jesus Christ, the Way, the Truth, the Life" to "Jesus Christ, a Way, a Truth, a Life": Oppose Strongly (71%); Oppose (20%); Support (2%); Support Strongly (2%); Don't Know/Care or No Response (5%);
5. The blessing of sexual unions outside of marriage: Oppose Strongly (64%); Oppose (24%); Support (4%); Support Strongly (2%); Don't Know/Care or No Response (5%);
6. Evangelism must become, in fact and not just in resolution, the first priority of the Church: Oppose Strongly (5%); Oppose (6%); Support (31%); Support Strongly

Episcopal Bishops Nominated For "Into The Darkness" Award

The Episcopal Church's House of Bishops was one of eight nominees for the annual "Into the Darkness Award" given by the Religion Newswriters Association (RNA), but was knocked out of the running for the title by the National Conference of Catholic Bishops.

The Presbyterian Layman—whose own church, the Presbyterian Church (USA), was one of the nominees—reports that the award was instituted by the association to recognize "that individual or group in religion that has done the most during the year to stifle the people's right to know," RNA President Ed Briggs was quoted as saying.

"Normally our individual objections to secrecy in religion fall on deaf ears," said Briggs, religion editor of the *Richmond Times-Dispatch*. "But hopefully, our coveted [award] will give those people who would take religion into the darkness the recognition they deserve."

The Episcopal Church's House of Bishops was nominated because, when "faced with the most controversial issue in the church since the ordination of women," they "went behind closed doors in 'small group' meetings to discuss the issue of women bishops and the objections by conservatives to their empowerment in the church. But, in public session, all appeared rosy among the bishops."

The award was won by the National Conference of Catholic Bishops because, according to RNA information, they "went behind closed doors for an entire afternoon" of their November 1989 meeting. "They refused to say what the topic was. In 1988, despite the objections of the RNA, the bishops met in private to talk about AIDS and the use of condoms."

Other nominees for the award included:

- *The Southern Baptist Convention, for holding "major closed door sessions. . . as fundamentalist trustees took agency leaders into private sessions to be roughed up";

- *The United Church of Christ, because, during the church's summer session, church leaders "refused to divulge the vote totals for the denomination's new president and his also-ran, who happened to be black. Church leaders said the people would take their word on the way the vote turned out";

- *The National Council of Churches, because the NCC's Committee of 15, which had responsibility for developing a new bureaucratic structure for the founding organization, "allowed reporters to attend meetings on a background-only basis [that is, they could not write stories on them for publication]. Those who did not submit to the prior restraint were excluded";

- *The United Methodist Church, because a "provision that allows only United Methodists to attend church trials continues to be interpreted so as to block the secular press from covering [them]";

- *The World Council of Churches, because subcommittee meetings were closed to the press when the world ecumenical body met last May in San Antonio; and

- *The Presbyterian Church (USA), because, in an apparent oversight of free press rights due to a newspaper published by an independent church group, its General Assembly "approved an advisory council statement that the Presbyterian Lay Committee is not in compliance with [church guidelines] because its journal, *The Presbyterian Layman*, was guilty of 'journalistic excesses' which the council considered injurious to the church."

(49%); Don't Know/Care or No Response (7%).

A seventh question indicated 70 percent supported a "hotline" by Episcopalians United to provide updates on "events and issues of importance to the future of the Church."

C Of E Homosexuality Report Creates Backlash In The Pews In Survey, 96 Percent Believe Homosexual Practice Is Against God's Law

The leaked report on homosexuality in the Church of England has caused strong reaction among church members, who in a recent survey forcefully warned liberal Anglican leaders not to tamper with scriptural proscriptions against homosexual practice.

Among other things, the so-called Osborne Report prepared for the C of E's House of Bishops (on which further details were provided in the last issue) evidently recommends greater tolerance of homosexuality and leaves open the possibility of church blessings for same-sex relationships.

But in a survey conducted by *The Church of England Newspaper* (CEN), 96 percent of the respondents said homosexual practice is against God's law, 96 percent said gay couples should not be blessed, and nearly 94 percent said that practicing homosexuals should not be ordained, according to a report in the *Daily Mail*.

Another report from the same newspaper noted that the Archbishop of Canterbury has declined to condemn the Osborne Report, though the bishops as a whole have refused to publish it officially—something that, along with the wide discontent over the report's findings, evidently led to an unsuccessful series of demands for an open debate on the subject at the General Synod's meeting in February.

CEN managing editor John Martin was quoted as saying that "We have never had such a strong reaction when we have sought the views of readers. The vast majority in this poll are very clear they do not see the need to question the traditional stance of the Church on homosexuality. It raises the question of whether the Church, its leaders and the General Synod, are in touch with the views of ordinary people in the pew."

One in five of the newspaper's readers responded to the survey, and two-thirds of those who replied were ordinary lay churchgoers rather than clergy. Interestingly, most were apparently responding to scriptural directives rather than simply personal reactions to homosexuality, as shown by the fact that the vast majority were clear on the distinction between homosexual practice and homosexual orientation. Nearly three-quarters, 74 percent, said homosexual orientation should be regarded as different from homosexual practice. While they evidently urged healing for homosexuals, the great majority of those who replied said the church should show compassion to them and that homosexual orientation was not in itself sinful.

Earlier, the Archbishop of Canterbury said the Osborne Report was advisory only, and one source indicates that a small group of bishops has now been appointed to revise it.

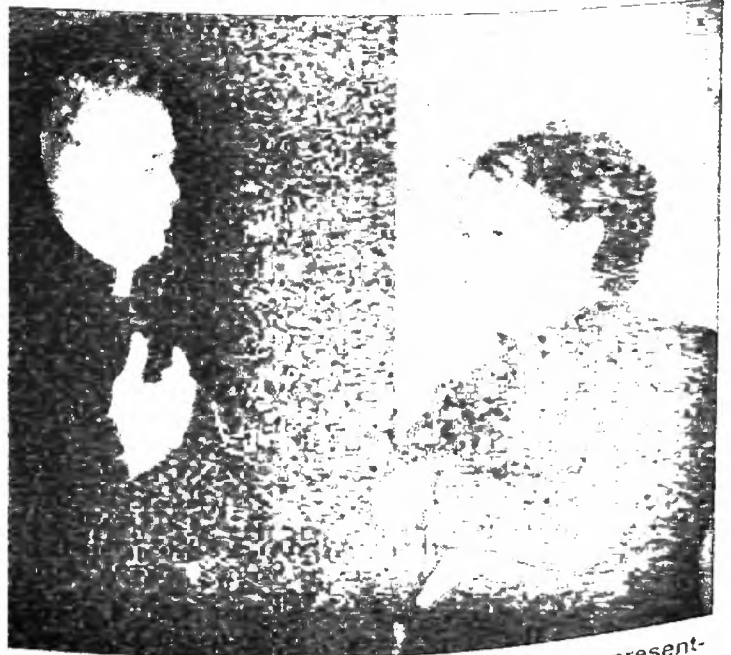
Representatives of Episcopal Synod, Continuing Church, Meet For Discussions In St. Louis

Representatives of the Episcopal Synod of America (ESA) and several Continuing Church bishops met for what were described as "positive," "candid" and "informative" discussions in St. Louis March 15.

The Rev. Garrett Clanton of St. John's, Quincy, Illinois, said the meeting of those representing Anglican traditionalists within and outside the Episcopal Church, while not strictly an "official" ESA function, was undertaken to help him fulfill his assigned role of representing Continuing Church concerns on the ESA's ecumenical task force. "If I was going to represent [Continuing Churchmen]," Clanton said, "I thought I should try to find out what their views are."

So he and Bishop Edward MacBurney, chairperson of the task force of some one dozen members, met with Continuing Church leaders who responded to an invitation to attend the meeting, specifically Bishop Robin Conners, representing the Anglican Catholic Church; Bishop Walter Grundorf, representing the American Episcopal Church; and Bishop Albion Knight and Bishop H. Edwin Caudill, representing the United Episcopal Church and several other jurisdictions aligned with the Confederation of Anglican Bishops.

After an initial period of introduction, there was an open exchange of views on the state of Anglicanism, and on obstacles to and avenues toward greater cooperation among all traditional Anglicans. "In the process, there was a lot of communication, I thought, between the Continuing Church jurisdictions, and I thought that was very helpful," Clanton said. "It really cleared the air on some areas of mutual dissatisfaction." Likewise, he indicated he and Mac-



MEN OF MOMENT: The Rev. Garrett Clanton, one of two representatives of the Episcopal Synod of America who recently met with Continuing Church bishops in St. Louis, talks with the Rev. John Connelly, rector of St. Mark's Denver, the former Episcopal parish which was recently granted intercommunion status by the Polish National Catholic Church. The photo of the two men—each representative of different directions traditional Anglicanism is now taking—was taken at the ESA's legislative assembly meeting in Atlanta last fall.

Burney learned a great deal about the Continuing Church, and he felt that Continuing bishops were perhaps a little surprised to find that "there is movement, and relatively positive movement, and sincerity in the effort" by ESA to reach out to the Continuing Church. He noted cordial exchanges of letters and phone calls between ESA and Continuing Church participants since the March 15 meeting.

"Provided that the April meeting of the ESA legislative assembly in Denver and the next ESA Synod in 1991 show definite forward movement, I think there will be greater respect and appreciation for each other," he said.

In Clanton's view, a key point made during discussion in St. Louis about the relationship between the ESA and the Continuing Churches—one that he hoped to make clear at the April Synod assembly meeting—is that Continuing Anglicans have no real interest in returning to the Episcopal Church (ECUSA), and that opportunities for greater unity among the ESA and Continuing Churchmen are limited so long as the Synod remains in ECUSA. "All the Continuing Church jurisdictions would welcome a better relationship with the ESA if it were to separate from ECUSA," most likely in the form of a separate province of the Anglican Communion, Clanton said. "Most see little or no healthy participation" until that separation takes place, he added. The likelihood of such a development is hard to gauge at this point: ESA bishops have been firm in declaring that their mission lies within ECUSA, and they have been careful (some say too careful) in adhering to its rules of conduct and episcopal "collegiality." However, Clanton said he believes that in some ways Synod leaders and activists are "coming closer to the expectation of having to separate from ECUSA" at some point.

On a more positive note, the immediate possibility as well as the need for cooperation between the ESA and Continuists were seen in the area of theological education. Clanton said he would recommend to his task force that periodic meetings between Continuing Church and ESA leaders be scheduled primarily for the purpose of discussing areas of cooperation and resource sharing—with an eye toward clergy training and preparation in particular.

Clanton said he would also urge that representatives of the Synod attend regular meetings of the Continuing Church.

Asked their views about the ESA to date, Clanton said Continuing Church representatives cited the new coalition for a retreat from the stronger stance it was perceived to have presented at Fort Worth. Clanton said the Synod is "being perceived as lacking in action and leadership, lacking national perspective, and self-limited with respect to diocesan boundaries." His message to the ESA assembly from the Continuing Church is that "ESA leadership should lose no opportunity to seize the moral high ground within ECUSA and to press it aggressively." The Synod should "evidence active purpose and resolve," he said.

Contrariwise, Bishop Connors reportedly said that the ESA should have a right to expect the Continuing Church to put its own house in order, stepping up efforts toward unity.

Bishop Knight termed the gathering "a good and cordial meeting in which the representatives of the Continuing Church were able to express to Bishop MacBurney and Fr. Clanton both our hopes and concerns about the present

and future of the ESA." While the sentiment has been shared to some extent by most Continuing Church leaders, Knight has been the most outspoken about the need for the ESA to set up a separate province, which he believes is the only answer to deep divisions both inside and outside the "official" Church. And, reportedly, Knight has helped steer funding to the ESA with that goal in mind.

While the end result of the dialogue begun in St. Louis is, naturally, not yet known, Clanton said it is a response to "a sense that we all have that there is much more binding us than separating us, and that we ought to be friends. The responsibility of the ecumenical task force is to put meat on that bone, to see if we can make our bond a more visible and active one."

Clanton said the ecumenical task force is also concerned with relations between the ESA and the Roman Catholic, Orthodox, Reformed Episcopal, and the Polish National Catholic Churches (as well as all Old Catholics), and with independent parishes.

Episcopal Bishop Makes Uninvited Visit To Mariners'

Mariners' Church, Detroit, whose rector recently renounced his Episcopal Church ministry, continues to come under pressure from officials of the Diocese of Michigan, who assert that the diocese has "responsibilities" in connection with the historically-autonomous parish's property and its people.

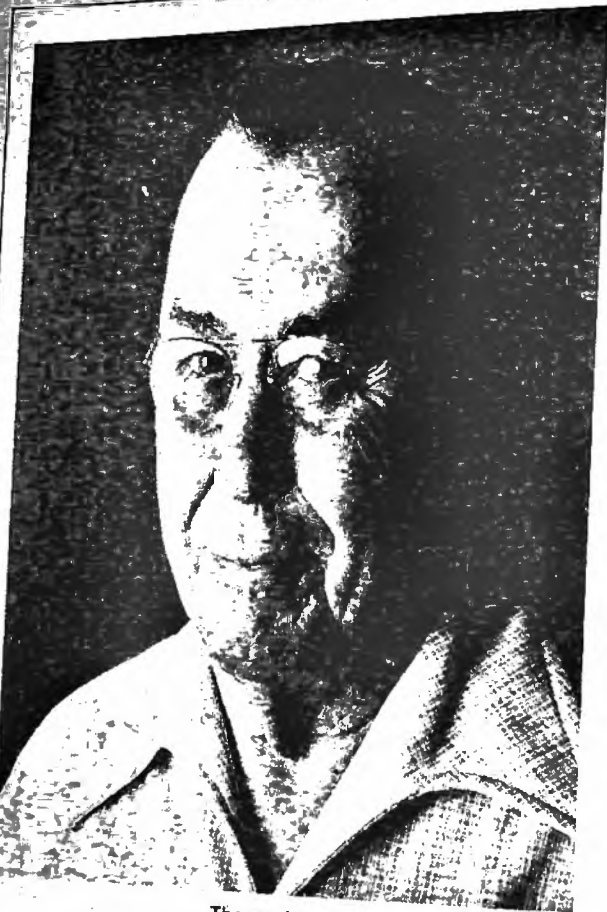
In a recent move against the traditional Anglican parish situated in the Motor City's riverfront Renaissance Center, Bishop R. Stewart Wood ignored the legally independent parish's refusal to receive an episcopal visit, and made an "uninvited appearance" February 25.

Mariners' rector, the Rev. Richard W. Ingalls, Sr., wrote parishioners that "immediately before the benediction, I acknowledged his presence. . . . While I acknowledged him to be a bishop, I noted that he was not my bishop, because I have renounced my ministry in the Episcopal Church. . . ." Ingalls told TCC that, despite the circumstances of the visit, Wood was received courteously by him and his parishioners.

In a February 12 letter to Wood, trustees' secretary Charles W. Rileigh noted that "the rector and the Board of Trustees of Mariners' . . . have always issued an invitation for a bishop's visitation. We have made no such invitation and decline your visitation which your office has scheduled for February 25, 1990. . . ."

For his part, Wood replied to Rileigh on February 21 that ". . . it was disappointing to be told I needed 'an invitation' in order to fulfill my canonical responsibilities. . . . It was my hope that in this first visitation I might be able to begin a relationship of trust. I assume such a beginning can be made in another way and look forward to being in a pew Sunday morning when I can share in your worship and meet some of you. . . ."

Three days before the bishop's scheduled appearance, trustee Richard W. Ingalls, Jr., wrote Wood, saying that the trustees ". . . are shocked by your presumptuous self-invitation. . . . Please be advised that. . . you, as a bishop of ECUSA, do not have any 'canonical responsibilities'—or



Thomas Lord

Noted Former FCT Director Dead At 85

Longtime *CHRISTIAN CHALLENGE* supporter Thomas Lord, who served as a director of the Foundation for Christian Theology in the 1970's and early '80's, died last fall at his Erie, Pennsylvania, home after a short illness. He was 85.

A Yale University graduate who became a successful and respected industrialist through the Lord Corporation, Mr. Lord was also director of the National Right to Work Legal Defense Foundation, Inc., a lifetime member of the Society of Automotive Engineers, and a member of the American Management Society, among other civic endeavors. He is survived by his daughter, Marjorie Lord (Mrs. Lester R.) Westphal, of Cleveland; a son, Hugh C. Lord III, of Los Angeles; and six grandchildren.

Though he was a self-acknowledged non-practicing Episcopalian, his support for the *CHALLENGE*, which included key financial assistance during its earlier years, had grown out of his respect for the work and character of the magazine's founding editor, Dorothy A. Faber. After Mrs. Faber's death in 1982, he declined reelection as a director and later, due to declining eyesight, was unable even to continue following news of the Church through the pages of the magazine he had so significantly supported. He was buried from Erie's Episcopal Cathedral of St. Paul.

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What's the Word?

By The Ven. Dr. Carroll E. Simcox

Jesus: "Don't Cling To Me!"

Fiorella La Guardia, onetime mayor of New York City, was wont to say, "When I make a mistake, it's a beaut." The translators of the King James Bible were great men in their line, as was La Guardia in his, but they too made some beauts. One such comes to my mind as I ponder the New Testament accounts of the risen Lord's appearances to his disciples.

John 20: 11-18 reports his very first appearance, which was to Mary Magdalene. (Note well in passing: It was to a woman—also one "with a past"—that he first showed himself. Make of it what you will.) When he called her by name, she replied rapturously, "My Master!" and fell down before him and clasped his knees. The text is not explicit on that point, but it's a safe inference. Her action said to him: "Never, never let them take you from us again!" To this he replied—according to the KJV—"Touch me not." He cannot possibly have said that, or anything like it. We all know him better than to suppose he could have said to this devoted friend, "Don't touch me!"—as though she were unclean and he didn't want to be defiled by her touch.

**What would have happened if Jesus had stayed on with us in his human form forever?
The answer is *nothing*. Nothing at all.**

A fair translation of John's Greek is "Don't cling to me!" It fits the whole context perfectly. He goes on to tell her that he has not yet gone up to the Father. She couldn't in that moment have understood him at all. She only knew that she could not bear to see him leave in the only form in which she had known him. Only later would she be given joyfully to experience the truth that his return to the Father would mean his returning to his faithful ones on earth in a form in which they could embrace him and be embraced by him now and forever. She was clinging to one form of his presence—the only form she knew, the only form she could then conceive of. He would return to them not in a mortal body that the world could crucify but in his immortal, heavenly body: the Holy Spirit proceeding from the Father through the Son. St. Paul, in his writings, speaks of Christ and the Spirit indiscriminately, as though they are one, and as realized personal divine presence within those who have received him, they are indeed one. Jesus would be closer to Mary and to all his faithful than ever he could while still in the flesh: in Tennyson's words, closer than breathing, nearer than hands and feet.

You may have asked in your mind the idle yet very human question, What would have happened if Jesus had stayed on with us in his human form forever? The answer is *nothing*. Nothing at all. Perhaps some of us would at first have clung to him and cried, "Please, oh please, don't leave us! We can't bear it, we can't face life without you—right here with us, one with us, and one of us in our poor suffering flesh and blood." But nothing would happen in our own life and being. Most people seeing him would certainly classify him among the proverbial wonders of the world, and of course in the **Guinness Book of Records** he would replace Methuselah under the heading of longevity. That would be it, and that would be all. Who would ever think of becoming a disciple of such a freak? All saving faith would long since have vanished from the earth (if, in fact, it had ever been born), since faith is as Jesus said to Thomas: "Blessed are they who have not seen, and yet have believed." To live by faith is to live "as seeing him who is invisible" (Hebrews 11:27).

As it is, we cannot cling to Jesus. Thank God we can't. Undoubtedly we would if we could. We can come to him and we need not travel far, for he is already closer to us than we are to ourselves. He is not just *there* when we need him, but *here*. Mary Magdalene wanted him to "stay put" with her so that she could "stay put" with him. Of course, we understand that very well. We're all that way, with the people we love and who love us. We are all clutchers and clingers. But our Lord, in his austere loving kindness, is constantly and (I think will be) everlastingly saying to each of us: "We have a journey to make together, you and I, and to cling is to stop. Ours is an eternal journey ever deeper into God and reality. So let us be on our way together: you following me as your guide and enabler, both of us walking together as friends who are of one heart, mind, and soul. Take my hand and come with me."

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Newsclips

ANGLICAN—INTERNATIONAL

The **EFFORTS OF THE LATE DR. GARETH BENNETT** in his famous 1987 *Crockford's* preface to change the Church of England were not, after all, in vain, according to the Archdeacon of York, Canon George Austin. According to *The Times* of London, Austin has written a new book surveying the present state of the church, **Building in Love**, in which he says that several recent senior appointments within the C of E indicate a change of approach. He noted such appointments as the new bishops of Sodor and Man, Rochester, Blackburn and Southwell, the new dean of St. Paul's, possibly the new Bishop of Bath and Wells, as well as his own appointment as Archdeacon of York. Not all the new appointments were of conservative traditionalists, but they were not of the sort of liberal churchmen about which Bennett had complained. Austin reportedly maintains that the previous predominance of liberal appointments had partly arisen from the mistaken perception that liberal churchmen were halfway between Anglo-Catholics and Evangelicals and therefore the most acceptable to both wings. He offers an alternative model of a triangle rather than a spectrum to illustrate the way theological opinion in the C of E is distributed, with the liberal position occupying one of the corners rather than the middle ground. Whether the new approach amounts to "just a few crumbs or a real change remains to be seen," Austin said. In any event, though, he added that does not think the shift in mood will make any significant difference to the appointment of the next Archbishop of Canterbury, to be selected before next year.

The international **EAMES COMMISSION**, which has put forth guidelines on handling divisions over women bishops within the Anglican Communion, was due to meet in London in March, where it was expected to consider further difficulties posed by the election in New Zealand of the first woman diocesan bishop within Anglicanism (Dr. Penny Jamieson). The commission, chaired by Archbishop Robert Eames of Armagh and All Ireland, gave its initial round of recommendations last year, shortly after Barbara Harris was consecrated in Massachusetts as the first Anglican suffragan bishop. Almost all of the commission's guidelines were accepted by a meeting of the world's Anglican primates last spring.

THE MOVEMENT FOR THE ORDINATION OF WOMEN in the Anglican Church of the Province of Southern Africa held its first public demonstration last December outside the Cathedral of the Holy Nativity in Pietermaritzburg, according to *Anglican Advance*. The demonstration, described by Bishop Michael Nuttal as a "friendly action," was held at the annual ordination of priests. The Province of Southern Africa has been debating the issue of ordaining women to the priesthood since 1968.

After an earlier defeat in the English Parliament's House of Commons, the House voted 228-106 recently to approve a Church of England General Synod measure which would relax somewhat the ban on ordination of those who have remarried after a divorce or who have married a divorcee. Passage of the **CLERGY (ORDINATION) MEASURE**, which already had approval from the House of Lords, apparently calms for now fears of a constitutional crisis over the relationship between the C of E and Parliament which had loomed when the Commons first balked at the measure.

Easter has become the "traditional time of year" for England's controversial **BISHOP OF DURHAM**, David Jenkins, to "fire an episcopal salvo at some cherished chunk of the Gospel." (On Easter Day in 1989, for example, Jenkins created a furor with statements contending that Christ's Resurrection was spiritual rather than physical.) But this year, another bishop fired the first shot, according to *The Daily Telegraph*. The Rt. Rev. Bill Westwood, Bishop of Peterborough—said to be "the Prime Minister's favourite prelate"—reportedly sent "a crisp plea" to Bishop Jenkins—said to be "the Prime Minister's least favourite prelate"—asking him not to pick holes in Christian fundamentals. In his diocesan newsletter, Westwood reaffirmed his faith in the Resurrection, but then states that "each Easter my fellow Bishop at Durham also writes and speaks, as is his right. He is a man of passionate and personal Christian faith but he has a manner of writing and speaking which is exhilarating and yet confusing." Jenkins' "sophisticated and complicated discussions," he charges, have worried "many who feel uneasy and are rendered doubtful in their faith." Reportedly, Westwood has called for Jenkins' resignation more than once.

ENGLAND'S "COST OF CONSCIENCE" MOVEMENT HAS NOW SPREAD TO WALES, reports *Church Times*. The large organization of traditionalist clergy who are fighting the ordination of women in the Church of England spawned the Welsh adjunct, which recently had a meeting in Llandrindod Wells. There, some 100 clergy voted to oppose any move to ordain women to the priesthood in the Church in Wales, and affirmed resolutions of the previous Cost of Conscience conferences.

The bishops of the Church of the Province of Southern Africa, including Archbishop Desmond Tutu of Cape Town, have called on militant anti-apartheid groups to **SUSPEND THEIR GUERRILLA CAMPAIGNS**, reports *Church Times*. The statement from the Synod of Bishops is seen as distancing the church from the policy presently being pursued by Nelson Mandela and the African National Congress. Saying that the current situation calls for the church "to recommit itself to prayer, to evangelism and to the proclamation of the gospel in all its dimensions," the bishops added: "As part of this mandate, we feel constrained to speak out on the issue of violence." Admitting that the church understood the frustrations of those living under apartheid, the bishops said: "It seems to us, therefore, that many of the arguments for continuing the armed struggle are falling away. We accordingly urge those waging that struggle to declare a moratorium on offensive action." They went on to state: "We believe that once negotiations get under way and movement towards the dismantling of apartheid and the establishment of a democracy is irre-

versible, the need for sanctions falls away, and we accordingly intend to call for an end to sanctions as soon as that happens."

THE ANGLICAN CHURCH OF CANADA, in its own newspaper, *Anglican Journal*, reports that 11 of its dioceses have not met their budget quotas to the national church. The results are a \$379,000 shortage in national income, a recommended spending freeze from 1990 to 1991, and an increase in spending of only 2.5 percent for 1992. "Lower-than-expected income is forcing the church to reduce spending or face a potential accumulated deficit of \$10 million by 1996," said the report. The dioceses which failed to meet their quotas are Cariboo, Edmonton, Huron, Montreal, Niagara, Nova Scotia, Ottawa, Qu'Appelle, Rupert's Land, Saskatoon, and Toronto.

Meanwhile, the House of Bishops of the Anglican Church of Canada has turned down a request from the (Canadian) Prayer Book Society to change the nomination system for a commission evaluating the modern-language **BOOK OF ALTERNATIVE SERVICES**. It affirmed the right of the National Executive Council to pick the commission members, taking "special care" to include "people representing many divergent points of view" about the new alternative liturgies. According to *Anglican Journal*, Archbishop Douglas Hambridge of New Westminster said the bishops were in a "no-win" situation with the Society: "Unless the Prayer Book Society chooses the commission, they are not going to be happy anyway." He said the people should trust their elected representatives on the Council.

Whether the ordination of women itself passes the General Synod of the Church of England or not, that body is taking seriously the **POSSIBLE FINANCIAL COSTS TO THE C OF E** if the measure passes and there is a substantial secession of clergymen who cannot accept it. The Ordination of Women (Financial Provisions) Measure easily passed its revision stage during the General Synod's February meeting, reports *Church Times*, on the basis of a report that providing for those who leave the Church of England's ministry in protest would cost as little as 60 pence per year per electoral-roll member. The Archdeacon of Colchester, the Ven. Ernest Stroud, had predicted that as many as 2,000 priests might leave over the controversy. He estimated this would cost the church more than 210 million pounds in pay-offs and housing. Professor David McClean, chairman of the committee steering the women's ordination proposal through Synod, called those figures "irresponsible." He asserted that only one in 20 of those now opposed to the measure would actually leave; by his calculations this came to just 176 clergymen requiring financial support. The financial measure will be incorporated into the legislation enabling the ordination of women, which now circulates among the dioceses for discussion and then returns (if it gets majority approval among them) for final action, probably in the spring of 1992, when it will require a two-thirds vote in each of the three houses to be approved.

Meanwhile, **THE REV. WILLIAM ODDIE**, outspoken traditionalist priest and journalist in the Church of England, predicts victory in the battle for the soul of the C of E. In a recent issue of *Foundations*, a publication of the Episcopal Synod of America (ESA), Oddie writes that "... more and more, it looks as though, when the vote which will actually

decide [the issue of women priests in England], is taken in 1992, the measure will be defeated. And it also looks more and more as though Cost of Conscience [a traditional priests' group], WAOW [Women Against the Ordination of Women], and all the other anti-women's ordination organizations will then not disband, but stay on to finish the job they have started: the re-Christianisation of the Church of England. The alternative is too grim to contemplate. Many clergy will leave: but not enough for the leaders of the liberal establishment to derive any comfort from their departure... If women are ordained priests in the Church of England, there will be a schism. But it will probably be a new kind of schism: internal schism. As in America now, there will be a 'Church within the Church.' But from the outset, it will be more militant. It will not wait over a decade to get under way [as in America]; it will hit the ground running... Current hesitations by ESA bishops are regarded here—rightly or wrongly—as indicating that the ESA does not mean business. One bishop's alleged statement to the House of Bishops, for instance, that there are at present no parishes needing an episcopal visitor, has been greeted by total incomprehension on this side of the Atlantic: most English clergy opposed to women's ordination consider themselves out of communion with any bishop who ordains priestesses...."

England's *Church Times* was among those who issued an anxious defense of the C of E's modern-language **ALTERNATIVE SERVICES BOOK (ASB)** when it was so roundly chastized late last year in the Prince of Wales' landmark defense of the traditional prayer book. But an earlier editorial recently unearthed admits that "sadly... the all-conquering ASB is inexorably sweeping the [1662] **Book of Common Prayer** aside..." In its June 30, 1989, commentary, the newspaper was responding to the contention of A.C. Capey that, in any presentations today in honor of Archbishop Thomas Cranmer, author of the first Anglican prayer books, one could no longer assume that audiences have "any degree of familiarity with the historic forms of devotion" nor are even aware of the "existence of the **Book of Common Prayer**," and "still less" that they might be aware of "the legal standing of the book as the repository of the Church's doctrine and the norm of its worship." The newspaper admitted this was true, conceding that it is becoming "increasingly difficult to discover a [traditional] prayer book service except at 8 a.m. on Sunday or mid-week. It would be nice to think that, in Cranmer's quinquenary year [last year], his 'incomparable liturgy' could somehow make a comeback—even in parishes which normally use the ASB."

A UGANDAN GOVERNMENT "SCORCHED EARTH POLICY" has created an emergency situation for nearly 200,000 people in eastern Uganda, according to the Teso Relief Committee. *Church Times* says that the Rt. Rev. Geresom Ilukor, the Anglican Bishop of Soroti in the Teso Region, has confirmed that the 200,000 people are in ten internment camps set up by the army. Witnesses say that people were driven from their homes, which were then looted by soldiers; and on the long trek to the camps elderly and infirm stragglers were shot. The camps are evidently without food or medical supplies, and no crops are being planted. Bishop Ilukor is heading relief operations.

IN BRIEF—

***CHURCHMEN IN ENGLAND** are seeking ways to combat the increasing incidents of ritual abuse of children in satanic rites. - *Church Times*

***ENGLAND'S HIGHLY PROTESTED NEW POLL TAX** will hit the Church of England hard, too. The C of E's poll tax bill is likely to be 54 percent higher than originally thought, nearer 8.5 million pounds than the 5.5 million pounds estimated in last year's annual report. In addition, dioceses are experiencing administrative difficulties over the new tax. - *Church Times*

***THE LONDON DIOCESE HAS BEEN CHARGED BY THE VICTORIAN SOCIETY WITH "APPALLING NEGLECT"** of its redundant (closed) church buildings—some of high architectural value—which are awaiting alternative uses. But a spokesman for the diocese says that all the churches cited by the group are different cases, and stated generally that "We have tried for years to find alternative uses, but when we do, the conservationists come in." - *Church Times*

***ISLAM IS GAINING POWER AND CONTROL IN LIBERIAN SOCIETY AND GOVERNMENT**, says the Most Rev. George D. Browne, Anglican Archbishop of West Africa and Bishop of Liberia. "If we don't work hard now, my grandchildren will be living in a Muslim state." - *Episcopal News Service*

***THE ANGLICAN CHURCH OF NEW ZEALAND** has been accused of being "anti-Jewish." Wendy Ross, head of New Zealand's Jewish Council, claims that changes in the church's new prayer book were "grossly insensitive" and "politically inspired." In all the Psalms and traditional prayers in the new book, all references to Israel and Zion reportedly have been removed. - *Anglican Journal*

***THE LUTHERAN WORLD FEDERATION** has renewed its commitment to full communion between Lutherans and Anglicans, and urged member churches to approve "interim eucharistic sharing" similar to that now in effect in North America. - *Episcopal News Service*

ANGLICAN—USA

A group called the **SEWANEE GAY/LESBIAN/STRAIGHT ALLIANCE** is now holding weekly meetings on the campus of the Episcopal Church's University of the South in Sewanee, Tennessee. According to a recently-distributed flyer, the organization, founded in 1988, "provides an open, confidential and relaxed setting within which individuals may discuss their own questions, experiences, and needs concerning sexual orientation. These combined efforts," the flyer states, "are aimed at dispelling stereotypes, homophobia, and heterosexism in the hope of creating a more affirming environment for people of all orientations." The recent flyer advertised a viewing of the 1985 film *Desert Hearts*, described as a "provocative, highly-acclaimed romance of women in love."

THE REV. DAVID SCOTT of Virginia Theological Seminary—a member of the Episcopal Church commission that is studying homosexuality—says that a convincing case has yet to be made that the biblical witness on homosexuality was incorrect. According to a story in *The*

Living Church, Scott said that he hopes the church will not cut itself off from scripture by saying it is irrelevant to the question. Though the church's attitude has been positive because it is willing to address the issue, "for it to affirm same-sex unions on a par with marriage would make it look ridiculous and would break faith with thousands of ex-gays who have been healed and have moved to heterosexual relationships." The statements were made a few months ago at a convention of the Diocese of Washington, D.C., as part of discussion responding to a report from the diocese's task force on human sexuality. The report claimed that "when we looked for guidelines about homosexual behavior, they simply weren't there." It contended, said the story, that modern exegetical scholarship sheds new light and a different meaning on Bible passages thought to condemn homosexuality, concluding that the Sodom story in Genesis involved a breach of hospitality rather than homosexual actions, the Leviticus holiness code was not binding on Christians, Jesus' remarks in Matthew's gospel did not specifically condemn homosexuality, and Paul's real concern in Romans I was with what was unnatural—whether homosexuals undertaking heterosexual relationships or vice versa.

The **GALLUP POLL** reported in the last issue—the one that showed that 66 percent of Episcopalians surveyed approve of ordaining women, while 64 percent disapprove of sanctioning same-sex relationships—also apparently shows a gap between religious belief and religious practice among members of the church. In remarks to the Episcopal Church Executive Council in March, Presiding Bishop Edmond Browning noted that George Gallup, Jr., in his assessment of the survey results, suggested that "the national membership of the Episcopal Church have a fairly clear sense of direction and mission." However, Gallup had also said that "the survey portrait reveals a membership that falls considerably short in terms of regular and consistent religious practice—study of Scriptures, evangelism and invitation, financial giving, churchgoing, prayer habits, and small group participation." Browning concluded that "a clear and consistent correlation between religious *belief* and religious *practice*... is lacking." This is an "ages-old challenge," he said, "and not one applying solely to the Episcopal Church." But he urged his listeners to take on this challenge "to deepen our individual and congregational practices." He also noted that Gallup divided the "total Episcopal population" into "roughly equal thirds: those who are active, involved and committed; those who are on church rolls but are less active; and those who identify themselves as Episcopalians but are not part of any congregation. Of this latter group, Gallup claimed that *fully one-half* could be brought back into the community of active worshippers," and made some suggestions on ways those unchurched persons can be reached, said Browning.

ECUSA: PROMOTING A SEXUAL SMORGASBORD?
In a recent editorial, *The Living Church*, the Episcopal Church's weekly magazine, offers a few thoughts on the word "any," to wit: "The church finds itself today much involved in studies, reports, and statements about human sexuality. It is dismaying to find that in some of them acceptance is extended to those of 'any sexual orientation,' or similar expressions. 'Any' is a small word, but it has a big meaning. Among possible sexual orientations we may

mention pedophilia, bestiality, necrophilia, nymphomania, algolagnia, exhibitionism, and incestuousness. Are any of these, if put into practice, acceptable patterns for ordained or lay leadership?"

The editor of the independent Orthodox Christian publication *Doxa* has called for **DIALOGUE BETWEEN ORTHODOX AND CONTINUING ANGLICANS**. In a recent issue, Isaac Melton, a former Episcopal Church priest, reviewed the near approach to the traditional Orthodox doctrinal position represented in the Continuing Church's 1977 *Affirmation of St. Louis*. Melton, who reprinted the doctrinal section of the *Affirmation* in connection with his article, states: "In spite of the problems I see in traditional Anglican-Orthodox dialogue, I believe the Continuing Anglicans offer more hope than any other Western Christian group for entering as a body into the Communion of the Orthodox Church. They are, in addition, as lovely a group of Christian believers anywhere. They are really worth knowing. And I will say loud and clear to all my Orthodox brothers and sisters from Mount Athos to the Evangelical Orthodox Mission that nothing in modern Western Christendom more closely approaches Orthodoxy in ethos, approach, spirituality, and teaching than the sort of 'Bible-Centered Catholicism' that has characterized 'High Anglicanism' in North America. . . ." In urging Orthodox to focus efforts at dialogue with Anglicans on those in the "continuing groups," Melton said that "I know they are relatively small, and their influence is overshadowed by the larger 'official' denomination. But I do wonder when considerations like this incline Orthodox leaders to revere in their *ecumenical* activities power and prestige over truth and the Tradition. In a multitude of ways we have much more in common with the Continuing Anglicans than with mainline ECUSA. These are people who very much 'speak our language.'"

A minister of the **REFORMED EPISCOPAL CHURCH (REC)** has received reviews in *Time* magazine and *USA Today*, a nationwide weekday newspaper, for his bestselling, expose of the doctrinal errors of televangelists. The Rev. Michael Horton, 25, who heads Christians United for Reformation, a small theological think-tank in La Mirada, California, is the editor of *The Agony of Deceit*, which includes contributions by 12 writers, including former U.S. Surgeon General C. Everett Koop, who criticizes faith healing. Among the more prominent evangelists criticized are: Robert Schuller ("Hour of Power"); Pat Robertson ("700 Club"); Jimmy Swaggart; Oral Roberts; Robert Tilton; Paul Crouch; and Kenneth Copeland. The REC has recently experienced growth in the western states in meeting the desire of many evangelicals for a biblical, but historical and liturgical Christian body.

EPISCOPAL CHURCH SEMINARIES ARE THE MOST EXPENSIVE IN THE NATION, not just in tuition charges but in total cost of educating a student, admits *The Episcopalian*. The cost per student for 1987-88 was \$20,399, more than \$6,000 over the next highest figure, the Presbyterian (USA) seminaries, according to accounting by the Association of Theological Schools. The Episcopal Board for Theological Education reported that tuition has been rising eight

percent a year, but costs have been rising even faster, at ten percent. Some 30 percent of seminarians graduate with incurred debts of \$15,000 to \$20,000. For this and other reasons, including "dissatisfaction with what the seminaries are producing," bishops are encouraging students to attend non-Episcopal seminaries in greater numbers. In 1985, 75 percent of candidates for orders attended Episcopal seminaries; by 1988, the figure had dropped to 67 percent. Observers say the only ray of hope in the financial picture is that more Episcopal parishes have adopted the 1985 proposal whereby a parish sends one percent of its general receipts to an Episcopal seminary, so that parochial support is up from \$800,000 in 1984 to \$3 million in 1987.

IN BRIEF—

***IN A FLASH OF TURQUOISE AND SILVER** and ceremonial dress, Episcopalians of the Navajoland Area Mission watched as the diocese's first Navajo bishop, 45-year-old Steven Tsosie Plummer, was consecrated on March 10 in Arizona. After the 1988 General Convention granted the Navajos self-determination in electing their own bishop, Plummer, the grandson of two medicine men, was selected at a diocesan convention last June in New Mexico. - *Episcopal News Service*

***SUFFRAGAN BISHOP BARBARA HARRIS** of Massachusetts says she does not believe that "the faith of our fathers was ever really the faith of our mothers. If it was, my mama never would have survived." In a sermon at Atlanta's Cathedral of St. Philip recently, she referred to those who would "return to some halcyon days of the past" and asserted that "The comfortable pew, the safe religion and the tradition-bound faith have never been at the cutting edge of history or of spiritual renewal." - *Atlanta Journal-Constitution*

***A DELEGATION OF EPISCOPALIANS** who observed the recent Nicaraguan elections said upon returning to the United States that "The entire campaign and electoral process was set against the backdrop of United States support of Contra warfare and policy of economic strangulation." - *Episcopal News Service*

***ABOUT 300 LEADERS OF THE EPISCOPAL CHURCH'S MINISTRY IN HIGHER EDUCATION** met in Washington, D.C., February 21-23, to hammer out strategies for the future in education. what Bishop Roger Blanchard has called "the greatest domestic mission field for the Episcopal Church today." - *Episcopal News Service*

***A NATIONAL CAMPAIGN OF ADVERTISEMENTS SUGGESTING THAT PEOPLE "INVITE A FRIEND" TO CHURCH** may boost the Episcopal Church's Decade of Evangelism, according to Wayne Schwab, head of the Episcopal Church's Evangelism Office in New York City. - *Episcopal News Service*

***THE REV. DR. MASSEY H. SHEPHERD, JR.**, an Episcopalian scholar and educator, died February 18, in Sacramento, California, at age 76. Shepherd was instrumental in much of the writing of the revised **Book of Common Prayer** which was adopted by the Episcopal Church in 1979. - *Episcopal News Service*

ANGLICAN CATHOLIC AND EPISCOPAL CHURCH CONGREGATIONS in Mississippi took part in a joint series of "informational sessions" this Lent, emphasizing what Continuing Church Anglicans and mainline Episcopalians still hold in common. St. Alban's Episcopal Church of Vicksburg, led by the Rev. David Booher, joined forces with St. Stephen's Anglican Catholic Church in the same city and St. George's Anglican Catholic Church in Jackson, both shepherded by Canon Walter Van Zandt Windsor. Topics for the weekly sessions ranged from the sacraments to marriage. - *Clerion-Ledger (Jackson, MS)*

***LEADERS OF THE EVANGELICAL LUTHERAN CHURCH IN AMERICA AND THE EPISCOPAL CHURCH** will prepare a report on the historic episcopate and ordering of ministry for national meetings of the two church bodies next year. Since 1982, the two denominations have been in a relationship of interim eucharistic sharing. - *Episcopal News Service*

RELIGION - USA

Three-fourths of all **PRESBYTERIANS BELIEVE HOMOSEXUAL SEX IS WRONG**, according to a survey conducted by the Presbyterian Panel and reported by *Ecumenical Press Service*. The survey results showed that 74 percent of church members and 80 percent of elders said homosexual sex is "always wrong." Attitudes were more tolerant if the relationship is viewed as a "loving, caring one." Three-fourths of the members and two-thirds of the clergy disapproved of "the ordination to the Christian ministry of a person who engages in homosexual activities." By the same margin, they also opposed extramarital sexual relations. Sexual expression is best reserved for marriage, they said.

Meanwhile, the Presbyterian Church (U.S.A.) has finished drafting its "**BRIEF STATEMENT OF FAITH**", an attempt to put in clear, modern language what the denomination stands for, says *Christian News*. A confession of faith for both study and liturgical use, the Brief Statement speaks of social sins such as violating "the image of God in others and ourselves," but it specifically avoids any mention of the Virgin Birth, the physical Resurrection of Jesus or his pre-existence as the Son of God before the Incarnation. Sent to the presbyteries, two-thirds of whom must approve it, the Brief Statement will then go before the 1991 General Assembly for final ratification.

Not all feminists favor abortion, and some of those opposed to it think **ABORTION ADVOCACY HAS POISONED FEMINISM**. Frederica Mathewes-Green, one such feminist, is quoted by Haven Bradford Gow in *Christian News* as saying that "I know that unintended pregnancy raises devastating problems, but I can no longer avoid the realization that legalizing abortion was the wrong solution." Mathewes-Green is an official of Feminists for Life of America, an organization that holds that abortion is bad for women. She argues that "the need to discredit the fetus has led to the use of terms that would be disastrous if applied to women: 'It's so small.' 'It's unwanted.' 'It might be abused.' Too often women are small, unwanted, disabled, or abused. Do we really want to say these factors erase personhood?" Rosemary Bottcher, vice president of Feminists for Life, was quoted in the article as saying, "Pro-

abortion feminists resent the discrimination against a whole class of humans because they happen to be female, yet they themselves discriminate against a whole class of humans because they happen to be very young. They resent that women have been 'owned' by their husbands, yet insist that the unborn are 'owned' by their mothers. They believe that a man's right to do what he pleases with his own body cannot include the right to sexually exploit women, yet proclaim that a woman's similar right means that she can kill her unborn child."

THE INSTITUTE ON RELIGION AND DEMOCRACY, in a widely circulated open letter to the president of the National Council of Churches and to the heads of its mainline constituent churches, has called for an end to Marxist propagandizing by Christian missionaries on behalf of the Sandinista regime in Nicaragua, now that the electorate of that country has repudiated the Sandinista party in a national election which all sides have admitted was conducted fairly. "Given the Nicaraguan people's verdict on the Sandinista experiment," wrote IRD Chairman Edmund W. Robb, "we can no longer accept missionaries serving and proclaiming the glory of the Sandinista Front." He called for a dialogue in U.S. churches to examine how their missions are compatible with the new goals of freedom and national reconciliation chosen by Nicaragua.

A federal judge has levied a total of \$450,000 in **FINES AGAINST OPERATION RESCUE** and ten individuals for blocking access to abortion clinics in New York in violation of court orders, according to a *Religious News Service* report in *Christian News*. Operation Rescue founder Randall Terry was among the individuals fined by U.S. District Judge Robert J. Ward on February 27 for violating a 1988 order to stop demonstrations blocking access to abortion clinics. The injunction allowed the demonstrators to make speeches, counsel women, and hand out pamphlets but barred them from blocking entrances. Terry reportedly charged that the courts have treated Operation Rescue more harshly than other demonstrators, such as gay-rights protesters at St. Patrick's Cathedral and civil rights marchers in New York who were not given fines of the same magnitude as those levied against his organization, despite the fact that they also defied court injunctions.

IN BRIEF—

***IN LIGHT OF RECENT DEVELOPMENTS BEHIND THE IRON CURTAIN**, a Roman Catholic organization purchased a two-page ad in the *Wall Street Journal* challenging Catholics who were sympathetic to communism in the past to admit they were deceived. Bought by the American Society for the Defense of Tradition, Family and Property, the February 27 ad consists of a lengthy article by Professor Correa de Oliveira, a philosopher at the Pontifical Catholic University of Sao Paulo, Brazil. - *Religious News Service/Christian News*

***ADOPTIONS BY AVOWED HOMOSEXUAL MALES OR LESBIANS** have occurred in several states, including California, Washington, Oregon, Alaska, Massachusetts, New York, and New Mexico, according to Roberta Achtenberg, a lawyer for the National Center for Lesbian Rights. - *The Washington Times*

***IN A LETTER TO THE 3,500 PRIESTS AND NUNS** in his diocese, Roman Catholic Archbishop Roger Mahoney of Los Angeles has asked for ten volunteers 65 years or older to participate in an AIDS vaccine experiment. The experimental vaccine was developed by Dr. Jonas Salk, who pioneered the polio vaccine. - *Episcopal News Service*.

RELIGION — INTERNATIONAL

The United Church of Canada has been divided over recent moves toward more open acceptance of homosexuals, including in the ministry, and now a new controversy has broken out in the large Protestant body over an alleged **"GAY MARRIAGE"** of a UCC minister to another man. A church organization called the Community of Concern is demanding an inquiry and a statement on whether the church leadership thinks the "marriage/covenanted relationship" is appropriate. A spokesman for the group, the Rev. Gordon Ross of Pickering, Ontario, told *The Province* that the so-called gay marriage was conducted in the man's home by another United Church minister. His group is protesting the fact that the gay minister is on staff at the church's head office in Toronto, implying that the church approves of gay marriages. "I don't believe that any Canadian jurisdiction has issued a marriage license to any gay couple," said Ross. Church spokesman Doug Flanders called the complaints of the group, made in an open letter to church leadership, a "vicious" personal attack on the man who is refusing to reply in the media to questions about his personal life. The Community of Concern's letter was due for discussion by the church's national council in March, he said. In addition, a report of membership opinion on the continuing controversy over the ordination of gay and lesbian clergy in the denomination will be debated at the church's next national meeting in August.

THE WORLD COUNCIL OF CHURCHES AND THE ROMANIAN ORTHODOX CHURCH have acknowledged that neither body protested strongly enough against the suffering imposed under the regime of deposed Romanian dictator Nicolae Ceausescu, according to a *Religious News Service* report in *Christian News*. Said the Rev. Emilio Castro, general secretary of the WCC: "I think we didn't speak strongly enough, that is clear. That is the price we thought we needed to pay in order to help the human rights situation inside Romania." The Romanian Orthodox Church, a WCC member denomination, said in an official message, "In the gospel spirit of repentance, we also take this opportunity to express our regret that under the dictatorship some of us may not always have shown the courage of the martyrs and have not publicly acknowledged the hidden pain and suffering of the Romanian people."

According to a report in *Orthodox News*, **THE ORTHODOX PATRIARCHATE OF JERUSALEM HAS WITHDRAWN FROM OFFICIAL DIALOGUES WITH NON-ORTHODOX CHURCHES**, because of "the disregard of Christian Tradition, and the creation of new and unacceptable doctrines," and because of concern that dialogues are being used for propaganda and proselytism at the expense of the Orthodox. In a letter to Ecumenical Patriarch Demetrios of Constantinople, Patriarch Diodoros proposed ending contacts with the World Council of Churches

because "our Orthodox Church is in no way benefitted by its participation in this organisation and in the related manifestations of Ecumenism. . . ." Other sources indicated the Orthodox Church of Greece and the Patriarchate of Serbia intend to withdraw from the Orthodox-Anglican Dialogue.

IN BRIEF—

***THE VATICAN** reestablished limited diplomatic ties with the Soviet Union March 15, after seven decades of hostility between the Roman Catholic Church and the atheistic state. - *The Washington Post*

***A CORNERSTONE** was laid in February for a prayer center that officials hope will end the long-festering dispute over a Roman Catholic convent at the edge of the Auschwitz death camp. After angry protest from Jews who resented Christian interference at a site viewed chiefly as a place of Jewish tragedy, the Roman Catholic Church agreed to relocate the Carmelite nuns to an interfaith prayer and education center farther from the camp. - *Associated Press / Washington Times*

***VARIOUS CHANGES AIMED AT REDUCING ANTI-SEMITISM** have been made in the famous Oberammergau Passion Play being staged this year. American Jewish leaders, who have been meeting with officials of the small German town in the Bavarian Alps since 1985 to work out the revisions, applaud the changes but claim they do not go far enough. The Passion Play dates to 1663, when bubonic plague ravaged the mountain valley where Oberammergau sits. When Roman Catholic villagers vowed to stage a Passion play every ten years if the plague abated, the epidemic vanished in what was considered a miracle. - *The Washington Post*

***CHRISTMAS AND EASTER MAY SOON BE NATIONAL HOLIDAYS IN BULGARIA AGAIN.** - *Ecumenical Press Service*

***CZECHOSLOVAKIAN PRESIDENT VACLAV HAVEL** was greeted by approximately 5,000 supporters in the American community of arts and letters at the Cathedral of St. John the Divine in New York City on February 22. - *Episcopal News Service*

***THE RUSSIAN ORTHODOX CHURCH**, Leningrad State University, and Leningrad Archives of the Soviet Academy of the Sciences have founded the North-Western Bible Commission to work on Bible translation, publication, and distribution. - *Ecumenical Press Service*

***TELEVANGELISM MOVES BEHIND THE CRUMBLING IRON CURTAIN:** Television evangelists are excited about the possibility of reaching the millions in Eastern Europe and the Soviet Union, now that wider cultural exchanges are possible. Televangelist Pat Robertson has announced the opening of a center for distributing Bibles and tracts in Moscow. And top-rated televangelist Robert Schuller of Garden Grove, California, was allowed to deliver a 15-minute sermon on Soviet television, which Russian authorities confirmed as having an audience of 200 million viewers. - *The Washington Post*



The Afterword

Editorials

The Newark Fiasco: A Second Look

We've read a number of commentaries on the fallout from the ordination of gay priest J. Robert Williams by Bishop John Spong of Newark, but here are three we thought were too good not to be passed on to our readers, even if it is a bit after the fact. We offer them here as guest editorials.

"What was the matter?" wrote columnist Bill Murchison of the Newark brou-ha-ha in *The Dallas Morning News* February 3. "Mr. Williams had come out for infidelity. 'Monogamy in committed relationships,' homosexual or heterosexual, is the bishop's position. Bishop Spong wanted an apology.

"As Arte Johnson used to say, ve-ry in-ter-esting. Bishop Spong can go further than the church wants to go; Father Williams can't go further than Bishop Spong wants to go. It's fine for Bishop Spong, in a recent book, to challenge St. Paul on homosexuality and women's rights. Mr. Williams can't advocate promiscuity. On his own premise—historic-equals-outdated—how can Bishop Spong know promiscuity is bad?

"The real question, of course, is, how do Christians these days know anything with certainty. Religion is in flux, thanks to the official teachers of religion, many of them—questing spirits who can't believe truths can be true for more than 20 years at a stretch. Sex, not sin, is what these clerics like most to talk about. Well, isn't that what Phil Donahue likes most to talk about?

"On the doctrinal level, the Virgin Birth, the bodily Resurrection of Christ, and the Trinity are steadily being marginalized. In various seminaries, the Bible is taught as a human document, a product of its time and place.

"Small wonder the mainline denominations are shrinking numerically. Oakland A's fans seem more committed to their side than some bishops and clergy to theirs.

"Spongian liberals de-religionize religion. Religion is, for them, a sort of dress-up branch of politics, heavy on plebiscites and personal revelations. That Bishop Spong could worship in a Buddhist temple, and afterward call for cessation of Christian missions, shows how far things have gone.

"Affirm' is these people's favorite word. They want to 'affirm' everybody, whatever he does or thinks (unless, of course, he thinks Scripture divinely inspired or the Virgin Birth a necessary and wholesome doctrine).

"The faltering religious faith is the most conspicuous sign of Western decay, just as the upsurge of religion in the Eastern Bloc is the most conspicuous sign of that region's ongoing recovery from darkness and oppression. Westerners just might consent to be caught dead in church—at their own funerals. Growing numbers of Poles, Russians, Ukrainians, Romanians and so on throng the churches of the East.

"Maybe the East will yet save the West: a heartening pros-

pect, because right now Westerners—the legatees of Augustine, Aquinas, Luther and Bach—can't decide what they believe. Or why. Or whether belief is just another name for bigotry.

"It is probably no accident that we have a pope from out of the East. In fact, when you look closely, many strange and wondrous events turn out not to be accidents at all—though I wouldn't trouble Bishop John Spong with such a non-affirming thought."

After ordaining an active homosexual to the priesthood, "something really extraordinary happened," wrote Charles Moore in *The Spectator* [England] on February 17. "Bishop Spong discovered that there was something which he would not tolerate.

"One can see why Mr. Williams is rather confused. For it is not clear why the Church should approve monogamy, fidelity, etc. in homosexual relationships. The Christian doctrine of marriage has a theological aspect—it signifies 'the mystical union which is betwixt Christ and his Church'—and a practical one—the best way of bringing up children. Where neither of these considerations applies, why should the moral constraints? What is the basis of Bishop Spong's belief in homosexual monogamy and fidelity? Since there is no Biblical or traditional support for such a thing, he must simply be extrapolating it from the Biblical teaching about heterosexual love, and what are his grounds for doing that?

"Mr. Williams must quite reasonably have assumed that since Bishop Spong had made up his sexual morality without giving it a distinctively Christian base, he, Mr. Williams, was entitled to do the same. If you accept homosexuality, he must have argued to himself, what makes you want to keep monogamy, let alone celibacy? Why *shouldn't* Mother Teresa get laid? Have you got a reason [Bishop Spong], or are you really just a miserable old puritan underneath your New Age vestments?"

"Williams caused such a fuss that the bishop was forced to suspend his newly ordained priest," wrote Tom Minnery in a commentary entitled "The Power of Common Sense" featured in *Focus on the Family Citizen*. Spong, he noted, had contended that Williams' remarks were "insensitive" and had called for him to apologize, stating that he "cannot defend the kind of personal behavior indicated in [Williams'] statements even though I want to defend the place of gay and lesbian people."

"Now hold on a moment," wrote Minnery. "Apologize for what? How was the man insensitive? And how in the world can the bishop say he wants to defend gays and lesbians while disowning Williams? The bishop cannot have it both ways. Nearly all homosexuals reject marriage and celibacy. That's only common sense. The bishop cannot accept Williams, even as a priest, and then reject his most natural beliefs. That makes no sense at all. In standing up for Williams, then rejecting what Williams stands for, Spong stepped on a landmine."

New Opportunities

"With God, all things are possible" is the biblical text that has repeatedly come to mind over several months as we have watched Eastern European peoples miraculously throw off the chains of Soviet communism which have bound them for so long—sort of like St. Peter escaping from prison.

So much has happened, and so fast, that it is hard for even the most astute political leaders to respond to it all. Likewise, we also wonder how it is that western Christians can best respond to this metamorphosis. It is amazing enough to think that we might at last have some fellowship with Christians in the crumbling Soviet bloc we have not (in our lifetime) ever had the chance to know. But beyond that, how can those concerned about these unfolding developments best help Christians in Eastern Europe, how can they best support their churches and ministries, through what is evidently going to be a great period of change? And how can we share our faith with those in these foreign lands who have not yet received its message?

Language differences are immediately a problem, but, obviously, one great need is for Bibles and religious literature, which, while they are already flowing into the suddenly-open doors of these countries, apparently have yet to meet demand. John D. Erickson, general secretary of the American Bible Society in New York, is quoted in a recent report in "Newsclips" as saying that "This whole situation has developed far more rapidly than we could have ever dreamed. It is the greatest challenge ever to face the Christian Church. You cannot imagine the degree of pent-up demand."

So, the provision of religious materials is one way to help, but what else could be done to advance this unique opportunity for fellowship, support and evangelism? Could traditionalist parishes somehow come together across jurisdictional lines in some joint effort? It is undoubtedly a question of considerable moment: what the west does as a whole to assist will surely be a factor in whether or not the welcome gains so far made can grow into permanent changes. (On the other hand, lest we get to thinking too much of ourselves, it may be worth pondering Bill Murchison's suggestion (in this section) that it may well be the East which saves the West!)

We also note with gladness, as well as caution, events taking place in Southern Africa—self-governance in Namibia and most notably, of course, the release of Nelson Mandela. On the whole, we believe this signals an era in which the complex problems of South Africa may begin to be resolved, though we remain concerned about the continued adherence of Mandela, the ANC and some other anti-apartheid groups to aspects of a destructive, failed, (not to mention anti-Christian) ideology and by their failure to renounce violence. Happily, as our report in Newsclips indicates, even Archbishop Tutu and fellow Southern African bishops have called on militant anti-apartheid groups to suspend their guerrilla campaigns, saying that the current situation calls for the church "to recommit itself to prayer, to evangelism, and to proclamation of the gospel in all its dimensions." Southern Africa seems to be experiencing its own kind of *glasnost* and *perestroika*, but it is not Eastern Europe; an entirely different mix of factors are in play. Neighboring black-run Zimbabwe (formerly Rhodesia—the site of an earlier "liberation" struggle), is "about to adopt a new constitution which will create a one-party state without effective human rights guarantees," according to a January letter from W. Denis Walker, director of the Rhodesia Christian Group and a former

Rhodesian MP. "Already the press is being silenced while ministers are ignoring the courts or relying on the state of emergency [which has existed in Zimbabwe for years] to circumvent them. As the iron curtain is being removed in Eastern Europe," Walker warns, "it appears that a new wave of oppression is beginning in Africa." We are not sure how concerned Christians can help in this dilemma, though prayer would seem a good first response.

And speaking of responses, we can't resist wondering what response will be made to the astonishing changes in Eastern Europe by those liberal churches, church organizations and leaders whose religiosity has long been a highly political one—and one that has often seemed inextricably linked, however indirectly, to the promotion of a "classless" society of the Marxist/collectivist/totalitarian type, or to communist-backed activities.

So far, the Institute on Religion and Democracy reported recently, "it is clear that those on the religious left are not allowing recent events to reshape their convictions. Liberation theology, for example, which has since its inception been hostile to market economies and sympathetic to centralized economic control and Marxist analysis, is still very popular."

While the world is rejecting the communist "solution" for society as a dismal failure in meeting peoples' physical and spiritual needs, will the over-politicized liberal churches and clerics still insist on clinging to it, or to diffused aspects of it, as key parts of their "gospel"? If they do, they will, it appears, also be insisting on their own irrelevance.



Exalted office [in the Church] is now openly known to be the reward of impiety, so that the worse a man blasphemes, the more people think he deserves to be a bishop. Clerical dignity is a thing of the past. . . There is complete immunity in sinning. . . The mouths of true believers are silenced, while every blasphemous tongue babbles freely; holy things are trampled under foot; the better laity avoid the churches as schools for impiety and lift their hands in solitary places with sighs and tears to their Lord in heaven. . . But the saddest thing about it all is that the sound part [of the Church] is divided against itself. . . In addition to the open attack of heretics, the churches are reduced to utter helplessness by the war raging among those who are supposed to be orthodox.

St. Basil The Great, 4th Century—as recently quoted in *Touchstone* magazine and requoted in *St. Michael's Wings*

clergyman impress on the individual the importance of submitting to God's will when the pastor himself yields to passion as he participates in controversy?

Racial questions today can be dealt with in large part by law, and there is every legal right under the Constitution for clergymen to speak, if they wish, on controversial and unobjectionable and unobjectionable enough that he may have been chosen for the prime target, to break through the greater church's defense line because we seemed the weakest part and least likely to muster much resistance, continues to haunt me.

If there are still people who wonder why a synod was convened last June in Fort Worth, maybe this will suffice for an answer. Simply stated: there is a desperate concern of many (more than previously thought) who feel called and compelled to combat the insidious error of what Lewis called "chronological snobbery." In more basic terms, I hope and pray we will be enabled to regroup and form a renewed and faithful Anglican line to defend the faith.

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UNBELIEVING CLERGY, IGNORANT LAITY

In 1772, certain Anglican clergy (in England) petitioned Parliament to be relieved of subscribing to the Thirty-Nine Articles of Religion. Edmund Burke, famous member of Parliament, replied, "It is not reasonable to expect the public (laity) to contribute (money) to the maintenance of the church without knowing what the clergy believe."

As an Episcopal layman, I find it hard, if not impossible, to determine what our clergy believe today. ECUSA uses the '79 Prayer Book, and in it the Thirty-Nine Articles are listed under a section called "Historic Documents of the Church." Does this mean *past* history? It seems to me that most clergy in ECUSA, at least all those I know, would like to be "relieved of subscribing to the Thirty-Nine Articles," that is, en toto, and, indeed, so would the so-called "traditional" clergymen in the new Episcopal Synod of America, it seems, as they have written and published their own Articles in their "Declaration of Common Faith and Purpose." (I had always believed that our common faith was covered in the hundreds-of-years-old Thirty-Nine Articles.)

I assume and hope that all clergy in Continuing churches still subscribe to the Thirty-Nine Articles. Those that use the 1928 BCP, which I believe all do, certainly must.

How long the Episcopal laity will continue to contribute to a church (institution) without knowing what their clergy believe (from one moment to the next), will, I suppose, be a function either of a laity that is informed and caring, or a laity that is theologically ignorant and uncaring.

That the Episcopal clergy in the United States has been allowed to run amok theologically and doctrinally these past twenty years can only mean that most Episcopal laity are indeed theologically ignorant and uncaring in doctrinal matters, or more likely, feel impotent and/or unqualified to interfere.

I fervently hope such religiosity does not reflect a sentimental or superficial love for their church, or for that matter, the whole body of Christ. In the case of this layman, it does not!

Someday, God willing, laymen will realize that theology and, in particular, doctrine, is too important to be left just to the

canon requiring Episcopal parishes to allow full membership and church privileges to those of all races. But the parish's vestry claimed that St. John's had not been permitted adequate time to comply with the new canon, of which it had only recently been made aware, before Bishop Stuart made public charges against it. Texas 75093

The Christian Challenge— 25 Years Ago This Month

Pike Threatens Unilateral Action (Sound Familiar?)

In the spring of 1965, the Episcopal Church's renegade bishop of the day, James Pike of California, decided to authorize a deaconess to administer Holy Communion in a parish to deal with an "emergency situation" therein. He followed that, said the May, 1965, *CHRISTIAN CHALLENGE*, with an announcement that he planned to ordain the woman to the diaconate, something that the news media began to hail as "history-making," since there were no women in Episcopal orders at that time.

Now, as you continue to read the account of this story ask yourself what in recent events it reminds you of: It "became obvious, rather quickly, that there remain in the Episcopal Church quite a few people who don't relish that kind of history being made at the moment," the *CHALLENGE* stated. "As far as can be determined [though], no public disapproval was voiced by the new presiding bishop of the Episcopal Church." However, the Rt. Rev. William Lickfield, Bishop of Quincy and president of the American Church Union, sent a telegram to Bishop Pike requesting that the ordination be cancelled.

"This contemplated unilateral action by one bishop is based upon an obscure interpretation of the action of the 1964 Episcopal General Convention in its decisions with reference to deaconesses—an interpretation by no means generally accepted," the telegram read in part.

"The Anglican Churches," it continued, "have never failed to be faithful to Scripture and Apostolic Practice. It would be difficult to conceive of a more drastic innovation into the Church's Faith and Practice than the extension of Holy Orders to women. There can hardly be any aspect of the Church's practice which conforms more closely to the Scriptures and to the Vincentian Canon than the restriction of Holy Orders to the male sex.

"Any element of the subordination of women in the strict sense of that word, which is involved, carries with it no suggestion of inferiority but only one of difference between the sexes; a difference which is manifested no less in the fact that a woman was chosen to be the Mother of our Lord than in the fact that the Second Person of the Ever-Blessed Trinity became man in our nature as her Son."

But despite that and other protests, the magazine said it was more likely that the attitude of Bishop Pike's own

The Christian Challenge Church Directory

CALIFORNIA

MINNESOTA

PENNSYLVANIA

St. Louis Park

(Minneapolis) in street demonstrations or making speeches on issues which have political overtones. Other parishioners like the idea and applaud it.

The pastors are themselves divided. . . Letters received here indicate that there is deep concern about the role of the clergyman in public affairs.

Many a clergyman is conscientious in his belief that it is his duty to participate in public controversies, and even to take part in street demonstrations and get himself arrested as a martyr. But there are other clergymen who shake their heads in disapproval and feel that this example will not, in the long run, aid in the betterment of human relationships.

Most laymen have always elevated the pastorate to a position of eminence unparalleled by any other profession. The clergyman is regarded as the counsellor, the adviser, and the friend of every member of his congregation—indeed, as the representative of God; if such an explicit definition may be made.

But when a clergyman takes part in a debate on a public question, those who disagree with him feel that he has become a protagonist and that he is himself a participant in controversy. Can members of a congregation feel as friendly or as receptive to a pastor's guidance after they have heard him express views contrary to their own conscientious beliefs?

If the sermons were confined solely to spiritual matters, the layman would accept the interpretation given him as an expression of conscience. But when an argument is made that is related to a question of governmental policy, the layman, as emotions rise, begins to lose his awareness of a spiritual influence.

There are, of course, plenty of clergymen who feel it is their duty to do anything which will advance the cause of equal opportunity, fair treatment, and consideration for the rights of all. Many of the clergy believe sincerely that they should enter the public debate just because it involves a human angle. . .

It is true, of course, that in the racial controversy there are human aspects and that many persons have failed to distinguish between legal right and wrong. But is it the function of the clergy to act as a court or legislature and decide such questions? Or is it the paramount duty of the clergy to urge people everywhere to deal fairly with their fellow man, to be guided by the words of God and to apply in their daily lives the lessons that the Bible teaches us?

The processes of reason have done far more to achieve human betterment than the processes of coercion. Yet some clergymen recently have insisted that they are morally right as they urge disobedience whenever a citizen feels a law is 'unjust'. . .

The militant clergymen argue that they are sincerely trying to improve human relations. But factional disputes are breeding more and more hatred. . .

The clergy should strive to make an individual conscious of the presence of God in his life. But how can a

On another front, noted evangelist Dr. Billy Graham suggested that America cannot continue to disregard the moral law and expect to survive. Jenkin Lloyd Jones, also spoken editor of *The Tulsa Tribune*, concluded that America had arrived at "the cesspool stage," in which its writers and dramatists were "entertaining" the masses with peep-shows and a rehash of their lecture on abnormal psychology.

It was being said about the America of 1965. In an article entitled "Moral Disarmament: An American Dilemma," the May issue of *THE CHRISTIAN CHALLENGE* that year examined deteriorating moral standards in the country, and particularly how this was being manifested among the nation's youth.

Young people were becoming the product of a society which has substituted the Freudian ethic for the Christian ethic, said the article.

The magazine quoted the director of an international movement called Word of Life, Jack Wyrzten of New York, as blaming "moral rotteness, political wickedness, and spiritual indifference," for the blight of teenage terror which had overtaken most major American cities.

When I mention moral rotteness in this country," he said, "I mean just that. We have a new broken home in 90 seconds, pornography has become a 500 million-dollar-a-year business, illegitimacy has increased by 50 percent in the last ten years, venereal disease is up 100 percent in the last year, our crime bill is \$20 billion a year, and crime is increasing four times faster than the population."

The churches, he said, should return to "teaching the word of God to our people instead of getting into political and social problems."

In another article, looking for causes of these ills, noted that "Any half-hearted study of the trends toward the new gospel and the 'new morality' in the churches can only point in one direction for those who are seeking the waters which are the source of the torrent: the seminaries which prepare men for the pulpit." One news article stated, for example, that, at one of the Episcopal Church's leading seminaries, few students even both to attend Holy Communion services.

Clergy And Public Affairs

Working on the whole issue of the Church's role in political and social arenas was a reprint of an article in *U.S. News & World Report*. It spoke particularly of the role of clergymen which, since they represent the Church, are differentiated from that of laymen in many ways. The comments were written in an atmosphere in which a number of clergymen were featuring prominently in public controversies over civil rights and other social issues of the time and, though contemporary problems may shed a different light on the subject, the